TOWARD A THEOLOGY OF SUBMISSION AND OBEDIENCE IN MISSIONS

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So must I be called of no account and a coward

if I must carry out every order you may happen to give me

Tell other men to do these things, but give me no more

commands, since I for my part have no intention to obey you

<div align="right">-Homer, Iliad</div>

From this time many of his disciples turned back and no longer followed him.

'You do not want to leave too, do you?' Jesus asked the Twelve.

Simon Peter answered him, 'Lord, to whom

shall we go? You have the words of eternal life.'

<div align="right">-John 6:66-68</div>

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ABSTRACT

The study of followership has been a neglected area of modern church and missionary studies. This is regretful since much damage is done to the cause of Christ by internal conflict over authority and submission issues, especially as it is found in the North American Protestant sending faith mission boards.

This thesis seeks to lay out a beginning working biblical theology of followership by drawing upon examples and teachings of the Old and New Testament. Its' conclusion is that Christian believers are called more to followership than to leadership and a proper understanding of submission and obedience can aid greatly in the world-wide spread of the Gospel. It is this thesis' main argument that the development and implementation of a biblical theology of submission and obedience will result in healthier, more sustaining, and effective missionaries and ministries.

To illustrate such a statement, two influential mission movements will be looked at, the early Society of Jesus under St. Ignatius of Loyola and the Moravian Brethren at Herrnhut under Count Nickolas Ludwig Van Zinzendorf. Each will be explored as to their history, their missionary movement and effectiveness, their early documents, their beliefs on submission, and their spiritual practices. At the end of the study, ten recommendations will be presented to modern Protestant Faith Mission Boards in order to help address the submission and authority issues they currently face.

INTRODUCTION:

PERSONAL EXPERIENCE AND RATIONALE
FOR THE STUDY OF SUBMISSION AND OBEDIENCE IN MISSIONS

The author has been a missionary for 30 years, first as a field missionary in Europe, and then for almost 20 years ministering in the areas of personnel and member care. One of the disappointing but real observations made during this time has been the struggle that many missionaries have following their mission leadership. These missionaries, many of the finest and brightest, have found it difficult to submit to their mission authority when decisions or personalities come into question.

This was brought home first as a young missionary working in Eastern Europe when the Berlin Wall came down and field and mission leadership came into conflict over mission strategy for reaching this part of the world for Christ. The team this author worked on was torn apart by the conflict. Over twenty highly effective missionaries were deeply affected emotionally and quite a few prematurely left the field because of the in-fighting that developed.

As this author subsequently moved into the field of missionary care, first with his old mission and then later joining the staff of Barnabas International, a pastoral care ministry to missionaries He soon realized that this was not an isolated one-time occurrence. Conflict among mission leaders and followers also occurred within other groups as he observed quite a few teams and individuals who struggled with following mission authorities when disagreements occurred. Interpersonal conflict seemed to be more than norm than the exception. He began to ask the question if anything could be done to help lessen the number and intensity of such problems. This has led to this thesis which proposes that both leadership and followership contribute to such conflict and that a proper understanding and development of a biblical theology of submission and obedience for both leaders and followers is needed.

Good leaders are good followers. Good followers submit to biblical authority. It is this thesis' hypothesis that when both leaders and followers mutually submit to the Lord Jesus Christ, the power and fruit of the Spirit will be released to work through conflict, bringing spiritual transformation in people's lives and ministries. This does not mean that disagreements will not occur, but it does mean that when they do happen people will be able to work through the process of dialogue biblically and so under the direction of the Spirit, resolve differences in grace and truth.

However, such mutual submission does not occur by will-power alone. Spiritual transformation involves individual and community spiritual formation which opens spaces to allow the Spirit freedom to change and transform. Historically, two missionary movements, the early Jesuits, and the Moravians at Herrnhut, developed spiritual practices which changed people and serves as godly examples of biblical followership bearing much Kingdom fruit. This thesis will first present a look at submission and obedience in both the Old and New Testaments. Then it will look at each of the missionary movements, the early Jesuits and the Moravians, exploring their founders, history, mission, and spiritual formation practice. In doing so, it will be demonstrated that spiritual formation of the inner heart transforms the missionary, whether a leader or follower, towards greater obedience and submission and leads to greater personal and community freedom and fruit. The last chapter will present ten recommendations for North American faith mission boards to consider in the development of their spiritual formation training.

By addressing authority issues straight on and helping both mission leaders and followers grow in areas of mutual submission, the belief is that missionaries will become healthier, more effective in their cross-cultural ministries, and serve for many more years on the field of their calling.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Modern Missions in Crisis

The modern Protestant North American faith mission board faces an immediate crisis of identity and effectiveness. The twenty-first century is a changing and vastly different world from that which early pioneer missionaries set sail across the seas to preach the Gospel of Jesus Christ. The postmodern world of rapid globalization, swift communication and immediate transportation have overtaken every aspect of daily life including missionary service.

In addition to the surrounding changing culture, the missionary enterprise itself is in need of genuine reform. The North American Church has, for the most part, engaged in missionary programs rather than programs for Mission. The church has "adopted the paradigm that sending pioneer missionaries cross-culturally is essential if we are to be obedient to Christ's mandates . . . but the pioneering, directive role is no longer appropriate once indigenous initiative and leadership has emerged."[1] James Engel in his perceptive study of the current mission crisis, further notes that individualism, pluralism, skepticism, holism, activism, and isolationism has all impacted North American missions.[2] Each one has caused a diminished zeal and an immature spiritual vitality resulting in an ingrown, indifferent; self-indulgent and passive Church.

Some brave voices in the past decade have started to raise the banner of concern by offering some fresh and courageous analysis of the challenges facing missions.[3] However, much of the analysis made, focuses solely upon strategic

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[1] James F. Engel, *A Clouded Future: Advancing North American World Missions* (Milwaukee: Christian Stewardship Association, 1996), 7.

[2] Engel, *A Clouded Future*, 12-13.

[3] James F. Engel and William A. Dyrness, *Changing the Mind of Missions: Where Have We Gone Wrong?* (Downers Grove: InterVarsity Press, 2000), Tom Sine, *Mustard Seed Versus McWorld: Reinventing Life*

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goals and resourcing. Though this is a needed discussion, it does not go far enough in evaluating the problems facing the missionary church. There is a need for an even deeper evaluation of the challenges and causes of stagnation in modern missions.

Rather than just looking at the structures, strategies, tools, and resources for effectiveness in reaching the world for Christ, there must also be similar penetrating questions asked about the person and character of missionary force itself. For missions to not only survive, but also thrive in the days ahead, a look deep inside the character of God's messengers to assess how global servant's hearts are formed and their spirituality released in their calling must be made.

Of particular interest is the spiritual dynamic when conflict occurs among missionaries. What happens when there is a divergence of opinion between a missionary and their organization? How is a missionary's heart shaped when faced by adverse leadership? How does such possible variant responses as outright rebellion, apathetic compliance, or willing submission each play out in directing their futures, their relationship with the Lord, and in the building of God's Kingdom? What is the balance between the tension of obedience and freedom in Christ? What part does godly leadership play in decision-making among missionaries? What part does godly followership and submission play? What are the spiritual benefits of submission to the individual and what are the Kingdom-shaping outcomes for their ministry?

In discerning answers to such questions, there may be some humbling and surprising results. It is not too strong a statement to propose that the number one hindrance to the spread of God's Kingdom in the world today is not the outward challenges of confronting other religions and/or political systems antagonistic to the

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and Faith for the Future (Grand Rapids: Baker Books, 1999), Peter Brierley, Future Church: A Global Analysis of the Christian Community to the year 2010 (London: Monarch Books, 1998), Paul McKaughan, Dellanna O'Brien, and William O'Brien, Choosing a Future for U.S. Missions, (Moravia, CA: MARC Publishing, 1998), K.P. Yohannan, Why the World Waits: Exposing the Reality of Modern Missions (Lake Mary, FL: Creation House, 1991).

Gospel. Nor is it the challenge of improving strategic effectiveness in planning, communicating, and resourcing ministry plans to preach Christ the greatest barrier. Rather, it is held that the division and strife within missionary circles and specifically on issues of authority and submission, which has produced the greatest barriers and destroyed the unity of purpose and the ability of the church to make disciples of all nations.

Good mission organizations and wonderful missionaries find themselves paralyzed and ineffective, spinning their wheels and expending huge amounts of energy and focus on unnecessary internal conflicts rather than reaching outward in unity with the Gospel of love. Much of the problem is that focus has moved away from deeply forming the inner spiritual life of the missionary and moved solely to outward ministry goals.

It is this thesis' main argument that the development and implementation of a biblical theology of submission and obedience will result in healthier, more sustaining, and effective missionaries and ministries. In the past, such a study has been looked at principally from a leadership standpoint, as ministries have attempted to teach leaders how to lead their missionaries. However, very little has been done from a followership standpoint, where mutual submission among both leaders and followers are addressed. It is hoped that this thesis can contribute to a working theology of followership and spiritual formation practices which can be taught and used to increase obedience for both leaders and followers in modern missions.

The Call to Missions and Missionary Service

Most missionaries have a strong sense of calling. A study by William Diehl, showed that those Christian leaders with the strongest sense of vocational calling scored higher in overall commitment to their community and work by a factor of two to three

over those who were uncertain whether they were in the place God wanted them to be.[4] Reggie McNeal claims that Christians who are certain of their call "allow it to become the center of gravity for their life experiences."[5] Yet, there is a dark side to "calling" because of the deep sense of identity between the call and the person.

This close identification can interfere with their self-image and self-worth. Os Guinness says: "the reverse side of calling is the temptation of conceit"[6] because truth in a fallen world is vulnerable to distortion. People who feel deeply that they have been called to a particular vocation can come to think that they are especially responsible for the work. No one else is qualified. *I'm chosen. I'm gifted. I really must be special.* And before you know it, the wonder of calling has grown into the horror of conceit."[7]

The antidote to this conceit is to understand this dynamic for what it is – the false self emerging into full-blown dominance.[8] Missionaries unduly influenced by their call need to discover the disturbing fact that underneath the thin veneer of their religiosity lives "a pervasive and deeply entrenched self-referenced being which was driven by its own agendas, its own desires, its own purposes."[9] A person's purposes and agendas soon wrongly become God's purposes and agendas, not to be denied because it is "God's work".

A missionary need not reject their call as a missionary to combat this problem, since properly understood, "the denial that is of Christian spirituality is not of self but of

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[4] William E. Diehl, *In Search of Faithfulness: Lessons from the Christian Community* (Philadelphia: Fortress Press, 1987), n.p.

[5] Reggie McNeal, A *Work of Heart: Understanding How God Shapes Spiritual Leaders*, (San Francisco: Jossey-Bass, 2000), 25.

[6] Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (Nashville: W Publishing, 2003), 112.

[7] Guinness, *The Call*, 113.

[8] The Pauline doctrine of the false self is usually connected with "life according to the flesh (σαρχ)" Rom. 8:3. See Donald Guthrie, *New Testament Theology* (Downers Grove: IVP, 1981), 171-175.

[9] M. Robert Mulholland, Jr., *The Deeper Journey: The Spirituality of Discovering your True Self* (Downers Grove: IVP, 2006), 23.

false self."[10] The Quaker Parker Palmer speaks to this when he says that: "Vocation does not come from willfulness. It comes from listening. I must listen to my life and try to understand what it is truly about – quite apart from what I would like it to be about – or my life will never represent anything real in the world, no matter how earnest my intentions."[11]

Calling is not a goal to be achieved but a gift to be received. A missionary must remember that one is not primarily called to go somewhere or to do something, but is called first to a person, Jesus Christ. Without such grounding forged by deeper spirituality, strong and ambitious missionaries often hang on to their ministries and call:

- By refusing to transform their inner lives through the development and regular practice of basic and necessary spiritual disciplines.
- By refusing to follow God's will to the dark places of their inner lives. Failure, brokenness, and struggles are ignored, kept hidden, and explained away because of their false cultural values that suggest God's will is only found in success and numerical fruit.
- By refusing to submit as a regular habit to the spiritual authority placed over them by the Lord. They also refuse when confronted with decisions they disagree with to submit willingly and cheerfully as to the Lord.

Undisciplined to the Spirit, unable to repent, unwilling to submit, led by pride, they refuse to go where God leads. Though this may be a bleak picture of the modern missionary and missions in general, it must not be painted as the only one. Such situations are not reflective of the whole portrait of those who live out their lives and perform their ministry following a very different pattern. Nor need it be the lasting image for those who find submission difficult and confusing. Submission is one of the chief ways God uses to reshape his servants and their ministry.   Submission and obedience are learned traits and thus there is always hope for change and renewal for each person.

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[10] David G. Benner, *The Care of Souls: Revisioning Christian Nurture and Counsel* (Grand Rapids: Baker Books, 1998), 103.

[11] Parker J. Palmer, *Let Your Life Speak: Listening to the Voice of Vocation* (San Francisco: Jossey-Bass, 2000), 4.

Submission leads to growth and is not a once-in-a life time event, but a basic orientation which grows and manifests itself in people as they mature in Christ.

> Godly submission is rooted in God's good and loving intentions for each one of us. Submission is not something God forces down our throats – because forcing people to submit is oppression. Therefore, biblical submission does not trap people in abusive relationships that rob them of their freedom. Submission is a way we allow God's kingdom agenda to shape our choices, relationships and vocations. And it always works in conjunction with our personal freedom.[12]

The Missionary Motive and Jars of Clay

This is not to deny the great passion and zeal global servants have for the gospel and the church. But it must be acknowledged that often this zeal comes from the deep places in one's heart where motives are difficult to discern. Like the understanding of call, this begs the question of the missionary's motive in serving God cross-culturally. Does the missionary or God own the ministry? Karl Barth wrote, "It is not Jesus Christ who needs our ministries; it is our ministries that need Jesus Christ."[13]

How much of the passion of North American missionaries comes not from a commitment to God, but instead, from such North American cultural values as a pioneering spirit that stakes out unclaimed territory, or the rugged individualism that insists on doing its own thing, or the fierce competiveness that delights in being first, or the temperament to reject limits? How much is the result from a party spirit which promotes one's group, one's organization, one's brand of Christianity? How much zeal comes from an emotional need to feel useful, or productive, or earn some status in the Kingdom? How can inner motives be trusted for as the prophet Jeremiah declares: "the heart is deceitful above all things and beyond cure. Who can understand it?"(Jer 17:9).

The fact is that the cross-cultural-missionary task can seem impossible.

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[12] Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook: Practices that Transform Us* (Downers Grove: IVP, 2005), 119.

[13] Karl Barth, quoted in Andrew Purves, *The Crucifixion of Ministry* (Downers Grove: IVP, 2007), 13. See also John 15:5 and Jesus' own words: "Apart from me you can do nothing".

Psychologist, Marge Jones, says "going to the field is an out-of-womb experience for most first-term missionaries."[14] When God calls a person to the mission field, he often calls one to surrender everything from her family, language and culture to dreams, hopes, and self-identity. Then, as the missionary settles into a new life, one must re-engage and offer oneself anew to a different land, culture, and identity. So, when one feels so barren and empty, there still must exist a belief that God has called one to reach outwardly with love. It is a complex and difficult mixture of dying and yet living. Identities become confused. Who is a missionary? What does God want to accomplish through a one's life by seemingly taking it away?

> A key spiritual task for anyone who wants to integrate with a new culture at a deep level is 'regrounding' their worth in their connection with God and their identity with Christ. In a new culture and language, people feel useless, incompetent, off balance – and that is a blow to people who are highly educated and competent professionals, and good communicators. Suddenly they feel like zero. It's normal to derive worth from what we can accomplish; heading overseas strips that away. If they can reground themselves, they don't need to look for significance in other things.[15]

Such self-identity issues are also compounded through the confusion of national identities. Western church and state colonialism, which was an unfortunate by-product of the early days of the modern missionary movement, still have a residue of remaining resentment and even continued reinforcement. When national cultures see the missionary import beliefs and actions as an extension of their sociological and political culture and where nationals' own culturally identities become judged, they rightfully reject this as imperialism. If missionaries are honest with themselves, these issues must be recognized and dealt with before engagement happens with other cultures. To help understand better, it will be useful to identify the terms missionary, mission, and

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[14] Marge Jones with E. Grant Jones, *Psychology of Missionary Adjustment* (Springfield, Mo.: Gospel Publishing House, 1995), 30.

[15] Bruce Swanson, "Whirling Teacups: A Bi-cycle Analysis of Missionary Growth" in *Enhancing Missionary Vitality: Mental Health Professions Serving Global Missions*, ed. John R. Powell and Joyce M. Bowers (Palmer Lake, Colorado: Missionary Training International, 2002), 70.

missions. By defining both the task and the person, a context will be built so as to examine how biblical followership works in missions.

Mission and Missions

Christ's command to "go and make disciples of all the nations" (Matt 28:19), has long been cited as the biblical basis of modern missions and the rallying cry for generations of missionaries. But, the Great Commission (Matt 28:19-20) is not the beginning of mission in the Bible. In the early pages of Genesis, God is revealed as a missionary God, who takes the initiative by showing His goodness to all of mankind for all ages (Gen 12:1-3). Mission theologian, Arthur Glasser, writes: "The whole Bible, both Old and New Testaments, is a missionary book, the revelation of God's purpose and action in mission in human history."[16] So mission begins with the personhood of God, reflecting his very nature.

> Mission (is) understood as being derived from the very nature of God. It (is) thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine of *missio Dei* as God the Father sending the Son, and God the Father and Son sending the Spirit, (is) expanding to include yet another "movement": Father, Son, and Holy Spirit sending the church into the world.[17]

The importance of mission in the Bible, draws together the many strands of scripture, presenting a great vision of the unity of all of history and the people of God, and proclaiming God as the King, whose Kingdom is for the whole world. The Bible teaches the grounding and essential facts: that God is a missionary God, that the church is to be a missionary community, and that God's people are to be missionary people. The Bible's vision for mission is a foundational central matter in its message. When God's people loses its missionary zeal, God moves to redirect the Spirit in a new way

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[16] Arthur F. Glasser with Charles E. Van Engen, Dean S. Gilliand, and Shawn B. Redford, *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids: Baker Book House, 2003), 17.

[17] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, N.Y.: Orbis Books, 1991), 390.

and raises up a new people to carry on the task. It is dangerous therefore, for the Church to ignore the biblical mandate for mission.

> Jerusalem, Antioch, Ephesus, Constantinople, Rome, Scotland, Germany, England, and North America have been centers of mission outreach. But when they lost that vision they became peripheral to God's great mission. Today God is raising up young churches around the world who see mission as their central reason for existence on earth because in worship they have met a missionary God and heard his call to proclaim his Kingdom to a lost and needy world. The question is whether the Western churches will be part of that movement, or another side branch in the history of the Kingdom.[18]

So the missionary task is both central to the Bible and to the Church. Sharing Christ globally should not be left solely to a small segment of the church, but should be part and parcel of every Christian's understanding of what it means to follow Christ. The English word, mission, is derived from the Latin, *mitto*, which in turn is a direct translation of the Greek, αποστέλλω, (to send). The word, mission, itself has no direct biblical equivalent and has a broad range of acceptable meanings. [19] In the 1950s, the Latin term, *missio Dei,* and its English form, the mission of God, became the standard term for Protestant missional discussion of the missionary task.[20] Evangelical missiologists defined *missio Dei* as the Triune God sending forth the Church for the task of world evangelization, the planting of the Church among non-Christians, and the nurture of such churches. More recently this has also included a more holistic approach which would include love and good works.[21]

But the overall thrust of mission must not be seen only as the expansion of

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[18] Paul G. Heibert, forward to Glasser, 8-9.

[19] D. Müller, "Apostle" in *The New International Dictionary of New Testament Theology,* ed. Colin Brown, vol. 1 (Grand Rapids: Zondervan, 1979), 126-135.

[20] See John A. McIntosh, "Missio Dei" in *Evangelical Dictionary of World Missions,* ed. A. Scott Moreau (Grand Rapids: Baker Book House, 2000), 631-633. For a thoughtful, comprehensive summary of key terms see Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: IVP, 2006), 22-25.

[21] See for example, Robert J. Suderman, *Calloused Hands, Courageous Souls: Holistic Spirituality of Development and Mission* (Monrovia, CA: MARC Publishers, 1998).

Christianity as if the church was somehow a collection of converts.[22] No, one must also

insist that mission is the role of the church in sending out the faithful ministry of witness,

summoning the disobedient to turn to God, and looking for success only to the Spirit of

God. It must do so from the context of its life, where the true God is worshipped, the

faithful built up, and compassion demonstrated. This whole is the true *missio Dei*, and

"foreshadows the true *shalom* to be realized in full at the Lord's return."[23] A huge

amount of resources, strategy, and personnel are expanded in a complex global

endeavor which bridge many strands and institutions within Christianity.[24]

Perhaps a more helpful way to further delineate *missio Dei* is to define it by

distinguishing the terms "mission" and "missions". Mission (singular) can be classified

by referring to the total biblical assignment of the Church of Jesus Christ, including

personal evangelism at home and global outreach overseas. As George Peters

describes mission: "It is a comprehensive term including the upward, inward, and

outward ministries of the church. It is the church as 'sent' (a pilgrim, stranger, witness,

prophet, servant, as salt, as light, etc.) in this world."[25] By use of the singular mission,

we have a general understanding that *missio Dei*: is God's universal purpose for the

people of God from all of time to reclaim His world from the Evil One by bringing forth his

Kingdom and setting things in a broken world right.

However, missions (plural) is used when a more specialized term is needed. It

defines the task of the church where certain people are called out of the body of Christ to

perform the specific functions of the apostolic sending. Mission is broadly speaking, the

whole scope of God's intention in the world, and missions is more narrowly viewed as

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[22] L. A. Hoedemaker, "Gospel Proclamation, Ideology, and the Other – Inhabitatio Dei," *International Bulletin of Missionary Research* 19:4 (1995), 166-170.

[23] McIntosh, "Missio Dei", 633.

[24] See for example, Peter Beyerhaus, *Shaken Foundations: Theological Foundations for Mission* (Grand Rapids: Zondervan, 1972) 34-48.

[25] George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody Press, 1972),11.

the God-given "missionary task" of the church Missions is accomplished by a whole host

of legitimate methods and are carried out through such instruments as the modern faith

mission boards, denomination mission boards, tent-making (or BAM: Business-as-

Missions), and non-profit Christian parachurch relief and development organizations.

Missions exists anywhere, where the Church is expanded by the crossing of cultural,

geographic, and linguistic boundaries. Missions is a specific task with a special

message, and with particular focus on the nations.

Who is a Missionary?

As with missions, missionary also generates a diverse number of definitions. It is

sometimes starkly proclaimed that all Christians are missionaries. But this confuses the

concepts of Mission and missions. As church historian and missionary, Bishop Stephen

Neill, correctively noted: "if everybody is a missionary, nobody is a missionary."[26] Still

others see a continuing tradition derived from the apostolic mandate of Jesus' Great

Commission but because of modern sensibilities distain the word "missionary" and prefer

the use of the term "apostolic messengers".[27]

While all believers are witnesses, kingdom servants, and bear responsibility to

mission, not all are missionaries going out to the nations. William David Taylor stresses:

> We do a disservice to the "missionary" by universalizing its use. We do not
> glamorize or exalt the missionary, or ascribe higher honor in life or greater
> heavenly reward, and neither do we create an artificial office. This focused
> conclusion comes from a biblical theology of vocations (God has given us diverse
> vocations and all are holy, but not all the same); a theology of gifts (not all are
> apostles nor all speak in tongues – 1 Cor 12:29) and therefore not all Christians
> are missionaries; and a theology of callings (the Triune God sovereignty calls
> some to the position and task).[28]

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[26] Stephen Neill, as quoted in William David Taylor, "Missionary" in *Evangelical Dictionary of World Missions,* ed. A. Scott Moreau (Grand Rapids: Baker Book House, 2000), 644.

[27] Taylor, "Missionary", 644.

[28] Taylor, "Missionary", 645.

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Thus a working definition of a missionary is one where men and women called of God to cross-cultural work, serve within or without their national boundaries, but still cross some kind of cultural, linguistic, or geographic barrier as a called, authorized, and commissioned sent one. The missionary has a resultant conviction and recognition of this call to missionary service as an intense desire to obey and go wherever God leads. Obedience is part and parcel of the missionary task.[29] Following Jesus is centermost in being a missionary.

Inherent in these two working definitions of missions and missionary is the understanding that God the Father is the sending instrument. He demonstrated this by sending his Son, Jesus Christ, and then his Holy Spirit to the Church at its founding in Acts 2. Without this initial sending, the missionary task of the Church could not have come about. But secondly, God now further sends his additionally called and obedient servants, "ambassadors of Christ" (2 Cor 5:20), to go out of the Church and into the world to proclaim the Good News. It is God who is the one calling and sending; his people are the ones who hear and follow. If any servant of the Living God is a follower par excellence it is a missionary.

It bears repeating that basic to the definition of missions and missionary is this sense of obedience to God and the Gospel. The missionary David Livingstone, once remarked, "'God had only one Son and He made that Son, a missionary.' Every missionary follows in the steps of the Son of God, who visited this planet two thousand years ago on a mission of redemption."[30] The *mission Dei* is always redemptive in that the will of God is not only done on earth as it is in heaven, but that his people would be involved in God's response – developing "great followers of Jesus, believing that God

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[29] For the standard discussion and importance of the missionary call see J. Herbert Kane, *Understanding Christian Missions* (Grand Rapids: Baker Book House, 1974), 38-49. Kane argues that a missionary call is essential to every missionary and allows the missionary to know God has guided the person to cross-cultural work.

[30] Kane, *Understanding Christian Missions*, 15.

has created people to demonstrate his redemptive intentions to the world in and through them."[31]

Missiologist Arthur Glasser also connects obedience and doing God's will with sending, by quoting Jesus: "Since the great essential of all service is obedience, it is not surprising to find Jesus often saying: 'My food . . . is to do the will of him who sent me' (John 4:34)."[32] In examining the working definitions of missions and missionary shows the importance of followership in the life of a global servant. Obedience is rooted in the very call of the task. But how does submission actually play out in the reality of the nitty-gritty of life on the field? What are some of the specific problems a missionary faces in realizing his or her call?

Definition: Followership

Since North American missionaries have been raised in a pervasive culture of "me first", the challenge is to address followership from a positive side. "Americans have had an antiauthority 'Never Follow' mind-set from the beginning" and hate to be called a follower because it reflects "our aversion to being, or to be seen as being, one among many in a meek and mindless herd."[33]

Yet, every missionary must be a biblical follower to be effective for the Lord. This thesis' main postulation is that true biblical submission, learned through the slow formation of one's inner life to Christ's authority, is the key factor for future successful world evangelism. When biblical authority is rejected, the missionary endeavor tends to get side-tracked. However, when genuine followership occurs, huge fruit is reaped for

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[31] Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church*, (San Francisco: Jossey-Bass, 2009), 20.

[32] Glasser, *Announcing the Kingdom*, 205.

[33] Barbara Kellerman, *Followership: How Followers are Creating Change and Changing Leaders* (Boston: Harvard Business Press, 2008), 3-4.

the kingdom both in the individual's and in their ministry.

Most Americans tend to overvalue leaders and leadership and undervalue followers and followership. Value seems is placed only on the role of the leader, even though it is obvious that some must follow. The leader is the one who gets the money and the status. The follower is second-rate; who cannot make it because he must lack the necessary skills, abilities, or character to lead. So people have "become so mesmerized by the spotlight on leaders that we grow blind to the possibility that the keys to understanding . . . success lie somewhere in the shadows."[34]

Leadership should not be viewed as only a reward for good work. Nor should followership be seen as simply a stepping stone to one's goal of becoming a leader. When either approach is taken, the actual power of followership is missed, becoming a means to an end – and for most, that end is leadership. However, writers are now advocating just the opposite. For them, the order is all wrong and leaders should rather be moving toward becoming followers, rather than the other way around.[35]

Whether leaders want to move in this direction or not, it probably does not really matter. It is already too late. Stacy Rinehart predicts the movement from leadership to followership in the church is already underway and is only going to increase as

> . . . a massive movement of God's people, the laity, released and deeply involved in ministry. This movement is already happening, but there are indications that it is increasing in intensity. We have little hope of reaching our nation, or any nation, if the laity is not equipped and released for this God-mandated task. Leaders who do not serve the laity in this - those who strive to control lay ministry and want to keep laity locked up under their 'leadership - may get run over![36]

[34] Robert E. Kelley, *The Power of Followership* (New York: Doubleday, 1992), 13.

[35] See Sviatoslav Steve Seteroff, *Beyond Leadership to Followership: Learning to Lead from Where You Are* (Victoria, B.C.: Trafford, 2003), 10. "How do we overcome the negative connotation of the word follower? We probably do not need to do so for those who understand the concept, but I would certainly hesitate to stand up in a room of fellow executives and state that I would desire them all to become followers. That statement would draw at least a few chuckles if not outrage. However, this is precisely the goal we should strive for within our organizations, to move beyond leadership to followership."

[36] Stacy T. Rinehart, *Upside Down: The Paradox of Servant* Leadership (Colorado Springs: NavPress, 1998), 13. See also, Bill Hybels words: "The church was designed to be primarily a volunteer organization. The

Yet, for the most part the American business culture is still dominated by leadership studies and books. Ruth Tucker points out that though the focus seems exclusively upon leaders, without followers, the leadership industry is doomed to extinction. "We can only imagine the devastation of our great American institutions if the 'leadership Dow Jones' were to drop precipitously and crash. It would mean a sudden end to the glitzy, glossy, pricey seminars and conferences."[37] Yet, where are the followers? This critical and often overlooked question begs an answer for in order to have an increasing number of leaders, there must be an even greater supply of followers. There exists a relationship of dependence between leaders and followers. Walt Wright, puts it this way: ". . . leaders and followers are roped together; they are interdependent. There is no leadership without followers. There is no influence without choice and commitment. And leadership – influence- flows both ways in the leadership relationship."[38]

Followership writer, Robert Kelley notes that "all of us both lead and follow. One is not better than the other; we're called up to do both."[39] People's lives are full of both leading and following; even, if for the most part of their lives, people follow more than lead. This is especially true in mission work where partnerships between receiving and sending countries are common. The understanding of how such partnering can be collaborative is much more important than any debate over who owns the ministry.[40]

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power of the church truly is the power of everybody as men and women, young, and old, offer their gifts to work out God's redemptive plan." Bill Hybels, *The Volunteer Revolution: Unleashing the Power of Everybody* (Grand Rapids: Zondervan, 2004), 31.

[37]Ruth A. Tucker, *Leadership Reconsidered: Becoming a Person of Influence* (Grand Rapids: Baker Books, 2008), 118.

[38] Walt Wright, "Introduction: Mentor to Mentor," in *The Three Tasks of Leadership: Worldly Wisdom for Pastoral Leaders*, ed. Eric O. Jacobsen (Grand Rapids: Eerdmans, 2009), 9.

[39]Wright, "Mentor to Mentor", 9.

[40] "The biggest changes for workers in the Global North are connected to the reality that there will often be people from the Global South serving in similar roles wherever we go. How we relate to those peers is critical." Steve Moore, "Global Perspective: Role of the Missionary" in *Global Mission Handbook: A Guide for Crosscultural Service,* new and rev. ed. Steve Hoke and Bill Taylor (Downers Grove: IVP, 2009), 71.

Yet, despite all the evidence of the importance of both following and leading, follower-ship still holds negative associations, even when people realize that "followers really determine how successful a leader will be."[41]   It seems most people still seek to lead.

Followership Myths

Part of this problem is that there are many false perceptions of followership even in Christian circles. Ruth Tucker criticizes the Christian author and church leader, John Maxwell, as drawing significant but wrong distinctions between leaders and followers. She lists five differences that Maxwell teaches:

1. leaders initiate, while followers react;
2. leaders pick up the phone and make contact, while followers wait for the phone to ring;
3. leaders spend time planning and anticipate problems, while followers spend time living day to day reacting to problems;
4. leaders invest time with people, while followers spend time with people;
5. leaders fill the calendar by priorities, while followers fill the calendar with requests.[42]

"By his standard, the follower ought to be sitting on a stool in the corner donned in a dunce cap."[43] No wonder, many fear to be labeled a follower. But is this biblical followership – passivity in extreme? Debunking some of the myths surrounding follower-ship will correct its poor and fallacious image. Leith Anderson writes that the Bible has more to say about followership than leadership.

> It should surprise us that so much is said about leaders and so little about followers, especially among Christians committed to the Bible. The Bible says comparatively little about leadership and a great deal about followership . . . the twenty-first century church needs some first-rate followers. Perhaps we need good followers more than good leaders.[44]

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[41] Max DuPree, *Leadership Jazz* (New York: Currency Doubleday, 1992), 23.

[42] Ruth A. Tucker, *Leadership Reconsidered: Becoming a Person of Influence* (Grand Rapids: Baker Books, 2008), 119.

[43] Tucker, *Leadership Reconsidered*, 119.

[44]Leith Anderson, *A Church for the 21st Century* (Minneapolis: Bethany House, 1992), 223.

Servant-followers of Jesus, make a powerful contribution to God's Kingdom, perhaps even more so than leaders. Three followership myths especially need de-bunking. First, is the myth that followership means that a person is inferior. This is false. In 1 Corinthians15:28, Jesus is subject to the will of his Father but is not inferior to God. "When he has done this, then the Son, himself will be made subject to him who put everything under him, so that God may be all in all." New Testament scholar, Craig Blomberg, distinguishes this subjection in terms of role not personhood. He writes: "Clearly, Paul teaches here an ultimate subordination of the Son to the Father (in function, not essence)."[45] So this does not imply difference in status, but it does imply difference of role and operation.

A second myth is that followership means that a person must lack insight, good ideas, skills, or other gifts. This is false. In the book of Genesis, Joseph possess great personal skills and many individual gifts and abilities, though he was a slave for most of his life. When he finally is elevated at the Egyptian court (Gen 42-27), he demonstrates his abilities in the following ways:

1. He engages with energy and passion in the process of famine relief (41:45-46).
2. He earns Pharaoh's trust through his management abilities (41:55).
3. He acts with wisdom and with a long-term view of events (42-45).
4. He recognizes that God had given him his servant position and abilities (45:5-8).
5. He demonstrates great generosity (45:22).
6. He saves his family and Egypt from the famine which had engulfed the region and thus became a blessing to the nations and fulfilled the Abrahamic Covenant (47:25).

A New Testament example would be the mentorship of Timothy under the Apostle Paul, who while serving Paul, still was trusted with many important tasks including pastoring at the church at Ephesus (cf.: Acts 16:2,17:14; 1 Cor 4:17, 16:10; 2 Cor 1:19; 2 Tim 1:5).

Finally there exists the myth that followership means that a person must give

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[45] Craig Blomberg, *The NIV Application Commentary: I Corinthians* (Grand Rapids: Zondervan, 1995), 304.

blind, unthinking obedience, without open communication and feedback. This is also false. Both Abraham in Genesis 18:16-33 and Moses in Exodus 32:9-14 responded to what God was planning to do with feedback and concern. Abraham interceded concerning his family at the destruction of Sodom, and Moses pleaded on behalf of Israel during the Golden Calf incident.

So, if followership does not mean a person is inferior, lack specific gifts and abilities, or cannot raise objections and concerns before leadership, what does followership actually mean? The word, follower, according to Robert Kelley has its etymological roots in the Old High German word, *follaziohan*: a verb which meant "to assist, help, succor, or minister to."[46] This parallels the Old High German root of "leader" which meant to undergo, suffer, or endure. The implication is that the follower helped take care of the leader who suffered under the burden of carrying the responsibility of being in charge. This symbiotic relationship was one of equals with different functions serving together for a common goal. The leader depended upon the follower to help him carry the load.

Kelley also points out that often the status of the follower was enhanced by the person who led.[47] In the medieval stories of King Arthur, the Knights of the Round Table gained rather then lost prestige as they joined or were chosen to follow Arthur. Historically, therefore, followership can be a noble role bringing social recognition and personal satisfaction. This is certainly the case for any true and committed follower and disciple of Jesus Christ. Paul speaks repeatedly of our union in Christ and the status, resources, and joy this gives.[48]

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[46] Kelley, *Power of Followership*, 34.

[47] Kelley, *Power of Followership*, 35.

[48]See especially 2 Cor 5:17, but also Rom 8:1, 12:5; 1 Cor 1:30; 2 Cor 1: 21; 13:5; Gal 2:4, 3:28; Eph 2:10, 13, 3:8-9; Phil 1:21, 2:5; Col 1:4,28; 1 Thess 4:16; 2 Tim 1:1,13.

To conclude, Kelley defines followership as "an active engagement in helping an organization or a cause succeed while exercising independent, critical judgment of goals, tasks, potential problems and methods."[49] While this definition is not perfect it does take into consideration the three concerns mentioned above. True followership is not a sign of inferiority, inability, or blind obedience.

Disciple and Discipleship

To put this into Christian terminology is to place a follower under the most basic of Christian rubrics: a disciple of Jesus Christ.[50] Jesus did not invite Peter, Andrew, James and John to become leaders. Instead, he said, "Follow me." (Mark 1:16-17; John 1:39-43). "The whole meaning of being a Christian is wrapped up in being a disciple, and being a disciple means being a follower."[51] A disciple is first and foremost a pupil of a teacher.[52] In the New Tesament, the disciples were those who journeyed with Jesus and were taught by him and then appointed as his representatives to preach his message, cast out demons, and heal the sick (Mark 3:14f.)[53] According to Matthew 28:19-20, a Christian disciple today, is anyone who likewise has responded to the message and claims of Jesus Christ as presented in Scripture and especially in the

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[49] Robert E. Kelley, "Followership" in *Encyclopedia of Leadership*, eds. Georgia J. Sorenson, James MacGregor Burns, and George R. Goethals, vol. 1, (Thousand Oaks, CA: Sage Publishing, 2004), 505.

[50] While it is true that following in every instance in the NT does not mean being a disciple, see for example Matt 4:25; 8:1; 21:9, or Mark 10:32 where crowds of people followed Jesus and the word ἀκολουθέω "to follow" is used in the neutral sense; the argument here is based upon the words connected with discipleship and its cognates. See W. Bauder, "Disciple, Follow, Imitate, After" in *The New International Dictionary of New Testament Theology*, ed. Colin Brown, vol. 1 (Grand Rapids: Zondervan, 1979), 482.

[51] Anderson, *Church in 21st Century*, 222.

[52] The word disciple comes from the Latin, *discipulus*, which in turn comes from the NT Greek word, μαθητής from the verb μανθάνω, meaning "to learn". See also, the similar connection by business authors, "The words *discipline* and *disciple* have the same root. A disciple is someone who learns by following . . . followership is essentially a learning function." James Maroosis, "Leadership: A Partnership in Reciprocal Following" in *The Art of Followership*, eds. Ronald E. Riggio, Ira Chaleff and Jean Lipman-Blumen (San Francisco: Jossey-Bass, 2008), 18.

[53] I. Howard Marshall, "Disciple" in *The Illustrated Bible Dictionary*, ed. J. D. Douglas, vol. 1 (Wheaton: Tyndale, 1980), 389.

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Gospels (230 uses of the word μαθητής out of the 260 in the NT are found in the Gospels);[54] who has responded to the call by Jesus (Mark 1:16-20; 2:13f; Luke 9:59-62), and who owes personal allegiance to him, expressed in following him and giving him exclusive loyalty (Mark 8:34-38; Luke 14:26-33).

Any follower in a Christian organization must see themselves as primarily a follower of Jesus Christ first, and only secondly, a follower of their organization or an organizational leader. Kingdom life can only be experienced if we heed this primary call to discipleship (Luke 9:23).

A missionary, under submission, is called first, to be a disciple of Jesus and then as a disciple is called to the missionary task. There are a variety of marks of biblical discipleship, but Francis M. Cosgrove has given a good a summarization as anyone as he lists seven basic characteristics that determine a follower of Jesus Christ.[55] These include the following:

- A disciple is a learner. She/he is open and teachable (Prov 9:8-10; Matt 4:19; John 6:60-66).
- A disciple puts Christ first in all areas of her/his life (Matt 6:9-33; Luke 9:23; John 13:13; 2 Cor 5:15).
- A disciple is committed to a life of purity and separation from sin (Eph 4:22-5:5; Col 3:5-10; I Thess 4:3-7).
- A disciple demonstrates a heart for the Word of God and desires to prayer (Pss 27:4, 42:1-2; Luke 11:1-4; Acts 2:42; Col 3:16; 2 Tim. 2:15).
- A disciple has a heart for proclaiming and living out the Gospel before others (Matt 28:18-20; Acts 1:8; Rom 1:16; 1Thess 2:4; 1 Pet 3:15).
- A disciple is committed in heart and practice to the community of saints – the church of Jesus Christ (John 17:22-26; Acts 2:44-47; 4:31-33; Eph 4:1-3; Heb 10:24; I John 1:1-3).
- A disciple demonstrates the Fruit of the Holy Spirit by possessing an attractive aroma and character formation in Christ (1 Cor 13:4-7; Gal 5:22-23; 1 Pet 2:18-23).

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[54] R. P. Meye, "Disciple" in *The International Standard Bible Encyclopedia*, ed. Geoffrey W. Bromiley, vol. 1 (Grand Rapids: Eerdmans, 1979), 947.

[55] Francis M. Cosgrove, Jr., *Essentials of Discipleship* (Colorado Springs: NavPress, 1980), 15-14. For similar lists also see Stephen A. Macchia, *Becoming a Healthy Team: Five Traits of Vital Leadership* (Grand Rapids: Baker Books, 2005), 57-58, Eddie Gibbs, *LeadershipNext: Changing Leaders in a Changing Culture* (Downers Grove: IVP, 2005), 81-83, and Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs: NavPress, 1992), 50-55.

These seven characteristics should be evident in the life of each person who is called to be a missionary. It is a life of learning, but a disciple cannot just possess skill, training, and passion as a missionary, but must also be transformed as a Christ follower. Without such a transformation, followership becomes so poor that it is, as Dallas Willard says, "the elephant in the church." He believes that anything less is simply as a method of "sin-management" and is no "part of the redemptive message" of the Gospel.[56]

Missiologist, Herbert Kane interprets this for a missionary by proclaiming "there is only one road to fulfillment and that is by way of self-denial. Call it 'unconditional surrender,' or just 'plain obedience,' or anything you wish; it doesn't make much difference. To follow Christ is to walk in light (John 8:12)."[57] If surrender to the Lordship of Jesus Christ as his disciple is foundational to the missionary's person and calling and that surrender means the freedom to give up "what one wishes in order to serve the purpose of God and the good of others"[58] what are the implications for organizational authority and missionary followership? Does this mean that a missionary totally submits to the control of their local sending agency in all decisions and actions? As with the discussion defining proper biblical followership, a closer look at both submission and obedience is needed to put these questions into a proper context. For there is a subtle difference between submission and obedience and in that difference lies a clearer understanding of followership.

Definitions: Submission and Obedience

John Ortberg, quoting C.S. Lewis, says that the day is coming when every soul

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[56] Dallas Willard, *The Divine Conspiracy: Rediscovering our Hidden Life in God* (San Francisco: HarperSanFrancisco, 1998), 41, 301.

[57] Kane, *Understanding Christian Missions*, 54.

[58] Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove: IVP, 1991), 159.

will "adopt one of two postures before God: either joyful surrender or defiant separation. One day every being will say either 'Thy will be done,' or '*My* will be done.'"[59] This joyful surrender to the will of God as defined by the word, submission, has often been mis-understood, misapplied, and generally abused by many in the church. Richard Foster says, "of all the Spiritual Disciplines none has been more abused than the Discipline of submission."[60] The stories of abusive leadership, even and especially in mission circles, are legend. A good thing, surrender and submission to God's will, has been used to manipulate and destroy in the name of religion. The theological basis of submission and obedience will be in chapters two and three, but it is important to clarify these terms with great care lest non-biblical practices be entertained. For, as should be clear by now, because of this abuse, the concept of submission has fallen upon hard times recently. "The notion of surrendering to anything or anyone has become suspect."[61]

Frank Viola, a leading writer of the missional church attributes much of the recent abuse of authority to the discipleship/shepherding teachings of the 1970s carried to extremes.[62] He believes that this discipling emphasis had at times degraded into harmful forms of control and manipulation. "The major error of this movement, which was riddled with spiritual mixture, rested upon the false assumption that submission is the equivalent of unconditional obedience and that God vests certain people with unquestioned authority over others."[63]

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[59] John Ortberg, *God is Closer Than You Think* (Grand Rapids: Zondervan, 2005), 139. Lewis' actual words are: "There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to whom God says, in the end, 'Thy will be done.'" in C. S. Lewis, *The Great Divorce* (New York: Macmillan, 1971), 72.

[60] Richard J. Foster, *Celebration of Disciplines: The Path to Spiritual Growth* (San Francisco: Harper and Row, 1978), 96.

[61] David G. Benner, *Surrender to Love: Discovering the Heart of Christian Spirituality* (Downers Grove: IVP, 2003), 10.

[62] Frank A. Viola, *Who Is Your Covering?: A Fresh Look at Leadership, Authority, and Accountability*, revised ed., (Brandon, FL.: Present Testimony Ministry, 1999), 50. For an example of such teaching see, Robyn Gool, *Proper Attitudes toward Leadership* (Charlotte: Victory Christian Center, 1987), 7-22.

[63] Viola, *Who is Your Covering?*, 50.

However, authority abuse is not just a recent development. It has played out throughout the history of the church. This was especially true of the counter-reformation which saw asking questions and making suggestions a sign of "failure in religious virtue."[64] Perhaps, it is no coincidence that the church's greatest discernment tool was written at this time: Ignatius' *Spiritual Exercises.*[65] Ignatius taught that "one does not become a saint by becoming a robot but by harnessing the full potential of one's personality" and "channeling it to the all consuming goal of love and service to God."[66] This meant a long process of dialogue and discernment.

> Accepting our place in submission to God's greater purpose is among the most powerful moves we can make in spirituality maturity. The most basic Christlike attitude shows us how to move from self-centeredness to God-centeredness; from control to surrender; from busyness to rest under the direction of God through prayer and a growing awareness of God's imminent working in our everyday lives.[67]

Therefore the primary purpose of the discipline of submission is to place a disciple under the lordship and sovereign guidance of Jesus Christ, whereby the person obtains the attitude of Christ (Phil 2:5). Through submission, one gains strength and grace to do God's will through training to see a bigger picture. The disciple can say to himself that his life is not simply about "me" but that in following Christ, he has become part of a larger body, and the glory and mission of Christ must be considered first. Thus, the greatest aid to learning submission is to participate in relationship in Christian community despite all the dangers this might entail, including abusive leaders. "The abuse of the discipline of submission does not minimize the need for the body to practice

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[64] Thomas H. Green, S.J., *Weeds Among the Wheat* (Notre Dame: Ave Maria Press, 1984), 39.

[65] See chapters four and five and the discussion on spiritual formation using the Exercises.

[66] Green, *Weeds*, 39.

[67] Howard Baker, *Soul Keeping: Ancient Paths to Spiritual Direction* (Colorado Springs: NavPress, 1998), 38.

submission to one another and to godly leadership in our midst."[68]

Such discipleship is not easy and demands a price – death to our false self and to personal ambitions and dreams. Yet, this cost is well worth it. Thomas Moore compares submission to giving oneself in love and marriage, where some autonomy is lost, but in return love and intimacy are profoundly experienced. Likewise, "submission entails a loss in life, but there is also a gain for the soul."[69] This gain is a deeper love relationship with the Father, Son, and Spirit. But it also involves a new sense of freedom. Foster says that submission results in the ability to "to lay down the terrible burden of always needing to get our own way. The obsession to demand that things always go the way we want them to go is one of the greatest bondages in human society today."[70] Proper submission may even have psychosomatic benefits. Psychological research has discovered that early childhood cognitive development is enhanced by submitting to lawful regularities that exist in society. This, in turn, forges stronger neural pathways in the brain and aids in developmental maturity.[71]

So how is the line drawn between the benefits and demands of biblical submission and the harm and abuse of authoritative leadership? On the surface submission and obedience appear to be the same. Both are biblical commands and foundational spiritual practices for the practices for the Christian.[72] Perhaps,

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[68] James C. Wilhoit, *Spiritual Formation as if the Church Mattered* (Grand Rapids: Baker, 2008), 90.

[69] Thomas Moore, *Care of the Soul: A Guide for Developing Depth and Sacredness in Everyday Life* (New York: HarperPerennial, 1994), 91.

[70] Foster, *Disciplines*, 97.

[71] Eric J. Johnson, *Foundations for Soul Care: A Christian Psychology Proposal* (Downers Grove, IVP, 2007), 516-520. Johnson states: "Generally speaking as believers internalize and conform to the kinds of social norms . . . they are submitting to God's will, becoming more mature and responsible, and contributing to their psychospiritual well-being.", 517.

[72] Many passages in the Bible speak of obedience and submission, but see especially on obedience: Exod 19:5; 2 Chr 31:21; Isa 1:19; Jer 7:23; John 14:15,23, 15:10; Acts 5:29; Rom 1:5, 6:17; 2 Cor 10:6; Phil 2:12; Phlm:21, Heb 5:8; I Pet 1:2,14; II John:6. On submission see the following passages: Matt 26:39-42; Mark 14:36; Luke 22:42; Rom 13:1; 1 Cor 16:7,16; Eph 5:21, 24; 1 Tim 2:11; Heb 12:9; Jas 3:17, 4:7; I Pet 3:1, 5:5.

understanding comes by drawing a subtle but real difference between submission and obedience, particularly as it relates to the inner motivation of the follower. David Benner points out that this slight distinction:

> Christians often focus on obedience more than surrender. But while the two concepts are closely related, they differ in important ways. . . . surrender is foundational to Christian spirituality and is the soil out of which obedience should grow. Christ does not simply want our compliance. He wants our heart. He wants our love and he offers us his. He invites us to surrender to his love.[73]

The key to this distinction is the motivating force behind obedience. For Benner, obedience is "a poor substitute for surrender to love."[74] Rather he says, that those who love do obey, but not all who obey, love. Like Willard's sin-management, Benner believes many Christians obey out of behavioral but not heart responses. Motivations such as fear, guilt, manipulation, or God or man-pleasing approaches are often the real reasons people obey. However, such obedience is an inadequate foundation for genuine Christian spirituality. Love should be at the root of real obedience and it is surrender to this love which defines both obedience and submission. "What God desires is surrender to his love. God is love. To know him genuinely is to love him."[75] For Benner, obedient service offered out of a response of love is always to a person (God) and not to an authority per say. The interweaving of love and submission is at the core of one's spirituality.

So, foundational to a missionary spirituality is a submissive response to God and his Kingdom calling in one's life. A missionary is always called to submit because it is a call to love. However, he or she may not always be called to obey, because obedience can only come out of what Benner names as the soil of the surrender to love. When a person is prompted to this surrender, it is always based upon a recognition "that my very

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[73] Benner, *Surrender to Love*, 10.

[74] David G. Benner, *Sacred Companions: The Gift of Spiritual Friendship and Direction* (Downers Grove: IVP, 2002), 121.

[75] Benner, *Sacred Companions*, 121.

life and being is a gift of love."[76]   But when obedience is either done for the wrong

reason or done in opposition to love, then it should be rejected as non-biblical and in

opposition to both love and to justice.   A missionary is always to submit from their heart;

but a missionary may not always be called to obey when faced with a decision not

surrendered itself to the love of God. Of course, this involves mature discernment.

Watchman Nee in his well-known, but equally misunderstood book, *Spiritual*

Authority, writes, "submission is a matter of attitude, while obedience is a matter of

conduct."[77] For Nee, submission is the general principle and heart attitude, and

obedience is the application and outcome. "Sometimes obedience is submission,

whereas at other times an inability to obey may still be submission."[78] Nee believes that

difficulties within Christian organizations are rarely found in matters of outward

disobedience; but, rather "mostly they are related to a lack of inward submission."[79]

Again, the key is understanding and practicing true submission and not slavish

obedience.

Definition: Leadership

It is impossible to discuss followership without an understanding of leaders and

leadership. According to Ronald Heifetz, there are four general approaches or theories

to leadership.[80] Heifetz identifies them as: 1) the great man theory, 2) the situationalist

theory, 3) the contingency theory, and 4) the transactional theory. Of the four, the

current and most often referenced today is the last one – the transactional theory, which

focuses on the relationship between leaders and followers – "the transactions by which

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[76] Thelma Hall, *Too Deep for Words: Rediscovering Lectio Divina* (Mahwah, NJ.: Paulist Press, 1988), 23.

[77] Watchman Nee, *Spiritual Authority* (New York: Christian Fellowship Publishers, 1972), 107.

[78] Nee, *Spiritual Authority*, 108.

[79] Nee, *Spiritual Authority*, 112.

[80] Ronald A. Heifetz, *Leadership Without Easy Answers* (Cambridge: Harvard University, 1994), 10.

an individual gains influence and sustains it over time. The process is based upon reciprocity. Leaders not only influence followers but are under their influence as well."[81]

However, as Ruth Tucker points out, leadership dynamics are constantly changing as each successive generation and every culture redefines leadership structure, principles, and performance for its own needs.[82] Leadership, therefore, is a highly complex and diverse phenomenon. It should be recognized that there is no one-size-fits-all approach. Also, leadership's mantra of "it all depends" is a real requirement, since what kind of leadership is needed in a particular setting a particular time is of vital importance. All that being said, however, for most people, leadership today seems to be moving toward asserting a transactional relationship with followers. This takes "the focus off the leader and places it on the relationship. Leadership is a relationship of influence."[83]

If relationships are not primary, the focus returns to the model of profit over people. Money becomes the metric for performance with the motto, "no margin, no mission."[84] Of course, in missions or in churches, profit is not the driving force, but perhaps other numbers such as churches planted or conversions counted work in the same manner. Numerical goals rather than loving and growing people are the drivers for the Christian leader, forgetting that the process and the "how" of spreading the kingdom is also vitally important. Without which, the ends will justify the means.

Siang-Yang Tan claims that the focus of Christian leadership should be on

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[81] Heifetz, *Leadership*, 16-17.

[82] "The twenty-first century demands a very different type of leader than did the first century. Globalization in recent decades has profoundly altered the concept of leadership, as did democratic and enlightenment ideas in previous centuries. But there are also different stages in leadership that are in progress in any given culture and time frame." Tucker, 22.

[83] Wright, "Mentor-to-Mentor", 3.

[84] Tom Atchison, *Followership: A Practical Guide to Aligning Leaders and Followers* (Chicago: Health Administration Press, 2004), 6.

developing "faithful and countercultural servants of the gospel" and hence when followers are developed become "unnecessary' . . . unnecessary according to the world's criteria, which focus on false expectations or goals of charisma and success, numbers, and power."[85] Gene Dixon states that organizations are more like organisms. Thus, with the "global, flat-world age" there is a requirement for "something new, something different"[86] in terms of leadership. He calls it the "leader-follower organization" where every person and position is both leader and follower. Barbara Kellerman is even more emphatic: "It's time to adopt a more expansive approach to leadership, to include followership. I am not arguing that the two be joined only occasionally. I am arguing that leadership and followership be thought of in tandem – as inseparable, indivisible, inconceivable the one without the other."[87]

This switch to the bonded relationship of leaders with followers is reflected by the leadership titles now in vogue: gardeners, midwives, stewards, servants, conveners, missionaries, and facilitators.[88] Such names is supposed to imply that a leader no longer imposes his or her will on followers, nor should the leader simply be the transactor, trading rewards for positive performance. Rather leadership is viewed more of as a state or a process than a position or a title.

In the New Testament, leadership is mentioned as a spiritual gift neither listed first or last by Paul.[89] "The most appropriate leader is one who can lead others to lead themselves" and true leadership "comes mainly from within a person and not from

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[85] Siang-Yang Tan, *Full Service: Moving from Self-Serve Christianity to Total Servanthood* (Grand Rapids: Baker Books, 2006), 145.

[86] Gene Dixon, "Getting Together" in *The Art of Followership*, eds., Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen (San Francisco: Jossey-Bass, 2008), 173.

[87] Kellerman, *Followership*, 239.

[88] Ernest L. Stech, "A New Leadership – Followership Paradigm" in *The Art of Followership*, eds., Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen (San Francisco: Jossey-Bass, 2008), 51.

[89] Romans 12:1-8, the Greek word for leadership in verse 8 is προϊστάμενος.

outside."[90] This emphasis on the personhood of the leader allows the focus to be "largely on the followers" as the strength and wisdom of everyone becomes unleashed.[91]

So if "leadership is a reciprocal relationship between those who choose to lead and those who decide to follow"[92] and is based more on "cooperation than control"[93] where grace abounds it means developing a strong relational context.   Benner says that truly transformational knowledge is always "personal, never merely objective. It involves *knowing of*, not merely *knowing about.* And it is always relational."[94]   If Benner is right, then a leader can never stand at a distance to his or her follower.

The leader-follower dynamic has a mutual sharing of life and work, requiring a leader to not think of oneself more highly than one ought (Rom 12:3), but instead consider others better than oneself (Phil 2:3). What would Christian leadership look like if this was the guiding principle? Neil Cole claims for one thing that churches and missions would be called to repent of their human structures which promote a non-biblical hierarchy.[95] Viv Thomas predicts that Christian leaders not only need to repent of the past, but must realize that the future of the church "depends on its leadership being relationally-rooted people."[96] Thomas further states that mission organizations which are hampered by geographical and time distances between leaders and

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[90] Charles C. Manz and Henry P. Sims, Jr., "Super Leadership: Beyond the Myth of Heroic Leadership" in *Life @ Work on Leadership: Enduring Insights for Men and Women of Faith,* eds. Stephen R. Graves and Thomas G. Addington (San Francisco: Jossey-Bass, 2002), 57.

[91] Manz and Sims, "Super Leadership", 61.

[92] James M. Kouzes and Barry Z. Posner, *Credibility: How Leaders Gain and Lose it, Why People Demand it* (San Francisco: Jossey-Bass, 1993), 1.

[93] Gibbs, *LeadershipNext,* 98.

[94] David G. Benner, *The Gift of Being Yourself: The Sacred Call to Self-Discovery* (Downers Grove: IVP, 2004), 24-25.

[95] "Our structures have enslaved us. The chain of command that we have established is the chain that holds us in bondage." Neil Cole, *Organic Leadership: Leading Naturally Right Where You* Are (Grand Rapids: Baker Books, 2009), 93.

[96] Viv Thomas, *Future Leader* ((Waynesboro, GA.: OM Publishing, 1999) reprint, 2001, 12.

missionaries spread across the globe, "demand a new informality. The emphasis will not be on rules and regulations, but on creative, fresh relationships that resemble an organism rather than an organization."[97] This has two implications: first, relationships need further definition because second, vulnerability must exist.

As to the first issue, James Kouzes and Barry Posner give some helpful insight by listing four characteristics which comprise and define a relationship.[98] First, each leader and follower must commit themselves as a whole person so that people do not separate their work lives from their personal lives. Second, there must be a sense of shared history which grows and develops over time. Third, the relationship is collaborative rather than competitive. Finally, there is a strong sense of affirmation and value placed upon the relationship.

The second implication is a commitment to understand, which includes the sharing of brokenness and wounding. Many church and mission leaders reject such a proposition outright. They believe they need to be seen only as strong, competent people, without abiding weaknesses or pain, called by God because of their strength alone. They should be untouchable and therefore unknowable by their followers. Reggie McNeal says, such faulty thinking reflects the unbiblical marginalization of the laity and the professionalism of the clergy, resulting in the devaluation of the Reformation's recapture of the doctrine of the priesthood of all believers.[99] This split between ministers and their people show up when those being trained for the ministry are counseled to have no friendships among their flock because there is too great a risk to their spiritual authority if they are seen to be playing favorites. J. Oswald Saunders'

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[97] Thomas, *Future Leader*, 135.

[98] Kouzes and Posner, *Credibility*, 96.

[99] For recent critiques of the modern church-based separation of clergy and laity from a missional viewpoint see Reggie McNeal, *The Present Future: Six Tough Questions for the Church*, (San Francisco: Jossey-Bass, 2003), 45-48 and Frank Viola, *Reimaging Church* (Colorado Springs: David C. Cook, 2008), 56-59.

classic book on spiritual leadership is an example of such advice when he writes about the loneliness of decision-making in the church. "Because a leader must always be ahead of his followers, he lives with a particular loneliness . . . there are areas of his life that he must walk alone."[100] While it is true that there are decisions which cannot at times be shared with everyone, it should not mean that a leader cannot have friends. "Shepherds should smell like their sheep."[101] This demands true intimacy. Tom Marshall, while saying that friendship of ministers with laity is something of a minefield due to differing expectations and definitions in relationships which individuals hold, nevertheless still believes it is essential for church leaders to have healthy and close relationships with their people. "Leaders are . . . generally advised not to have personal friends among their congregation, because such friendships cause problems. The result is great loneliness among Christian leaders that is often a major contributory factor in leadership burn-out and failure."[102] Marshall, also believes that if leaders cannot have friends in their churches, then they can never personally model good relationships. He suggests following the rules of the first Moravian community at Herrnhut which explicitly stated that the elders of the community were "entitled to have their own personal friends and no one must take it amiss if they saw others more intimate with the elders than they were."[103]

For leaders and followers to move forward into healthy and strong intimate friendships, requires one further dimension – vulnerability. Both parties must speak honestly about the brokenness in their lives. This, however, is extremely difficult. For a

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[100] J. Oswald Saunders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Press, 2007), 118.

[101] Lynn Anderson, *They Smell Like Sheep: Spiritual Leadership for the 21st Century*, vol. 1 (New York: Howard Books, 1997), 4.

[102] Tom Marshall, *Understanding Leadership* (Grand Rapids: Baker Books, 2003), 143.

[103] Marshall, *Understanding Leadership*, 144. See chapter five and a fuller discussion of Herrnhut's spiritual formation.

follower, to be this vulnerable risks the appearance of inadequacy and the loss of future advancement. For a leader, the fear is to appear weak with the potential loss of respect and a disintegration of their authority. Yet, without vulnerability true spiritual community cannot exist. This is not a new truism. The anonymous 14th century author of *The Cloud of Unknowing* writes: "Take a good look at yourself. Who are you? What makes you worthy of your calling from God? . . . Never forget your spiritual vulnerability. . . . Instead of feeling proud of yourself, exercise humility. . . . Remember your spiritual needs rather than your spiritual achievements."[104]

Dan Allender, who claims that those who exercise the greatest Christian leadership, are those who come to a tipping point of "brokenness rather than control."[105] Leadership, for Allender, is all about a leader turning back to God in the understanding that "her service is an exposure of weakness and a revelation of God's goodness. It is God's design to use reluctant servants to usher in glory."[106] Reggie McNeal says: "Brokenness is what unites people in the postmodern world. It is the common ground."[107] Neil Cole gives seven strategic benefits of ministering out of what he calls the "strength of weakness":

1) The indigenous people are empowered from the start.
2) Multiplication of missionaries is much faster.
3) The missionary starts with complete faith in God.
4) God gets all the glory.
5) The missionary is not better than the indigenous people.
6) It keeps the missionary's motivations truer.
7) It keeps the indigenous Christian's motivations truer.[108]

But vulnerability and brokenness is hard to accept because advancement up the

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[104] *The Cloud of Unknowing*, ed. Bernard Bangley (Brewster, MA.: Paraclete Press, 2006), 6.

[105] Dan B. Allender, *Leading with a Limp* (Colorado Springs: WaterBrook Press, 2006), 67.

[106] Allender, *Leading with a Limp*, 23.

[107] McNeal, *Present Future*, 58.

[108] Cole, *Organic Leadership*, 288-290.

leadership ladder brings a fierce temptation to live up to an image of strength and wisdom those roles demand. Image making is prevalent today, even in the Church. People "at the top may live lives of pretense and disguise, especially when faced with potential failure, which must be covered up at all costs in order to protect their authority and power."[109] An often unrecognized outcome of this is that leaders can then only be chosen among those who possess this idealized picture of perfection. Eugene Peterson declares such thinking is against Jesus' own example of choosing leaders for the Kingdom, as demonstrated by his calling a diverse, yet humble group of men as his disciples. [110]

The Apostle Paul spoke out against this kind of thinking. "God deliberately chose men and women that the culture overlooks and exploits and abuses, chose these nobodies."[111] Peterson says this is exactly opposite of today's practice:

> This is in contrast to the widespread and virtually unchallenged American strategy to target influential and accomplished men and women for kingdom work – men and women, as we say with 'proven leadership qualities' or at least 'leadership potential.' Wherever did we come up with that? Certainly not by reading the stories that Jesus told and the stories that were told about him.[112]

Leaders seem fear to name their failures because they fear losing the confidence of their staff. This prevents authentic speaking. They also hide their brokenness out of narcissistic pride which strangles authentic confession.[113] A third reason is sinful habits. Leaders can easily isolate themselves and fill the loneliness with addictive behaviors and substances. Once this occurs, a leader becomes ashamed and unable to be honest

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[109] Bill Thrall, Bruce McNichol and Ken McElrath, *The Ascent of a* Leader (San Francisco: Jossey-Bass, 1999), 85.

[110] "There is no suggestion in the Gospel stories as written that Jesus was going after 'the brightest and the best.'" Eugene Peterson, *Tell It Slant: A Conversation on the Language of Jesus in His Stories and Prayers* (Grand Rapids: Eerdmans, 2008), 115.

[111] 1 Corinthians 1:28, *The Message*.

[112] Peterson, *Tell It Slant*, 115.

[113] For an excellent discussion of narcissism and the care of the soul see Moore, 55-76.

with followers.[114]

James C. Wilhoit accurately denounces ministering out of human strength as detrimental to the Gospel. "The metamessage we send out is this: Once I messed up just like you, and now, since I've gotten my life squared away, wouldn't you like to become like me?"[115] Every person who is involved in Kingdom work suffers from brokenness, and while there is forgiveness and victory available, it is an on-going struggle for leader and follower alike. It is only in the power of the Holy Spirit that the Kingdom advances, not by man's strength. Leaders who share authentically reveal brokenness in their lives. It is this brokenness that "call us to dynamic discipleship."[116] Both leaders and followers must be vulnerable and humble in their brokenness because the "issue of struggle is not a mark of nondiscipleship."[117]

What leaders who are caught in the image trap do not realize is that true credibility and trust does not come from the appearance of strength, but rather from the admission of honest brokenness and mistakes. True confession is "an extremely powerful spiritual action"[118] which enables both leaders and followers to enter into the process of growth at the deepest levels. Followers who have heard their leaders admit to failure, actually increase their respect and trust in those leaders because confession leads to a new intimacy. Research shows that the more one knows a person the more one tends to trust them.[119] Following becomes easier.

However, it is important to make one key differential on this point. There is

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[114] Allender, *Leading with a Limp*, 4-6.

[115] Wilhoit, *Spiritual Formation*, 87.

[116] Wilhoit, *Spiritual Formation*, 89.

[117] Wilhoit, *Spiritual Formation*, 89.

[118] Wilhoit, *Spiritual Formation*, 86.

[119] Kouzes and Posner, *Credibility*, 45.

significant difference between authentic vulnerability, brokenness, and the subsequent commitment to change and grow and a blatant weakness and incompetency which refuses to admit and move forward for personal and organizational redemption. Stephen Covey says that many leaders who are weak compensate for their inadequacies by borrowing strength from their position or authority. They prove to be inauthentic as a result.[120] True brokenness results in the capacity to flex and change. Hidden weakness results in being crushed and becoming brittle.[121] Only in healthy environments can people live and lead out of brokenness. "It is leading out of failure and pain, questions and struggles – a serving that lets go."[122] So in the crucible of leadership leaders have a choice when facing critical transformational experiences of failure and suffering, either they can become totally devastated and weakened, becoming controlling, power-driven, and authoritative, or through the process of transformational brokenness, they can become a learner, both letting go, and moving forward, empowered to serve and to lead.[123] The areas of authority, control, and power are the arenas of tension between brokenness and weakness.

Definition: Authority, Control, and Power

Power refers to the ability to achieve certain ends. Authority refers more to a claim of legitimacy, the justification, and right to exercise that power.[124] Authority is

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[120] Stephen R. Covey, *Principle-Centered Leadership* (New York: Simon & Schuster, 1992), 83.

[121] Allender, *Leading with a Limp*, 72.

[122] Peter Scazzero and Warren Bird, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids: Zondervan, 2003), 74.

[123] Tan, *Full Service*, 63.

[124] See a discussion of the biblical terminology of authority and power in G. W. Bromiley, "Authority" in *The International Standard Bible Encyclopedia*, ed. Geoffrey W. Bromiley, vol. 1 (Grand Rapids: Eerdmans, 1979), 365-371. Authority is predominantly the equivalent in the NT of the Greek εχουσια, which can denote either "free, unimpeded power" as well as "the right or permission" to do something.

therefore the social right to exercise power and so in an organizational sense: "authority is the power that is legitimatized by virtue of an individual's formal role in a social organization."[125]

Is the Church in any sense a social organization bound by such authority? While acknowledging that the Universal Church is a living organism under the headship and authority of Jesus Christ and while an exhaustive understanding of all that this means is complex; the Church can also be said to be a social organization, defined as all believers in Christ universal, manifesting themselves in local settings of individual congregations of believers, under local leadership, and practicing the ordinances of communion, baptism, and discipline, gathering together regularly for worship, teaching, fellowship, and love and good works.[126] If such a working definition is adopted, than the word authority can be defined as used above – the legitimacy of leadership as having power either in a formal role or through having influence informally.

The German sociologist, Max Weber, the father of hierarchy, greatly influenced modern thought on authority and power in society.[127] His term for authority was domination, *Herrschaft*, which means "domination or rule". Weber defined domination as the probability that certain specific commands (or all commands) will be obeyed by a given group of people. A certain minimum of voluntary submission is necessary; thus on the part of the follower there is an interest (whether based on ulterior motives or genuine acceptance) in obedience.

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[125] Paul H. Hersey, Kenneth H. Blanchard, and Dewey E. Johnson, *Management of Organizational Behavior*, 9th ed. (Upper Saddle River, NJ: Prentice-Hall, 2007), 177. However in the case of Jesus, it is not easy to separate his use of power and authority so clearly. See Ford, *Transforming* Leadership, 121.

[126] See Robert L. Saucy, *The Church in God's Program* (Chicago: Moody Press, 1972) and Paul S. Minear, *Images of the Church in the New Testament*, (Philadelphia: The Westminster Press, 1960) for classic book length discussions of the church.

[127] See Max Weber, *The Theory of Social and Economic Organization*, trans. Talcott Parsons (New York: The Free Press, 1947). Kouzes and Posner state that discussion of hierarchical structure is still valid today despite the changing business and societal culture. "The dominant organizational metaphor of our time is still hierarchy, organized by rank and authority." Kouzes and Posner, *Credibility*, 3.

Weber divided legitimate authority into three pure types:[128]

1. Rational/legal grounds: belief in the legality of patterns of normative rules and the right of those elevated to authority under such rules to issue commands. Authority held by legally established impersonal order, extends to people only by virtue of their offices.
2. Traditional grounds: established belief in the sanctity of immemorial traditions and the legitimacy of the status of those exercising authority under them. Authority held by person of the chief who occupies the traditionally sanctioned position of authority; matter of personal obligation and loyalty within the scope of tradition.
3. Charismatic grounds: devotion to the specific and exceptional sanctity, heroism or exemplary character of an individual person, and of the normative pattern or order revealed by him. Leader obeyed by personal trust in him, his revelation, heroism, coolness, as far as those qualities fall within the scope of the followers belief in his charisma.

Based upon Weber's three types of legitimate authority, the Church could be characterized this way:[129]

1. Legal Grounds: under the law and teaching of Scripture and held by the belief in the sovereignty of God, Jesus Christ holds supreme authority as the Head and Leader of His Church.
2. Traditional Grounds: as founders of a particular church or as an under shepherd of the flock, or head of a parachurch organization, authority is based upon recognized leadership in an appointed, elected, or selected role under the primary headship of Jesus Christ (legal grounds).
3. Charismatic Grounds: select people hold enormous influence due to their writings, personal holiness, or grace-gifted ministry rather than in any formal role; and yet, they are in relationship with formal authority as found under the Headship of Christ (legal grounds) and His representatives of the organization they belong to (traditional grounds).

All missionaries are true disciples of Jesus Christ and under His authority first and foremost. Obedience is submission to God's authority as found in Christ. However, using the above distinctions gives allowance for a missionary to submit and obey others who have legitimate and recognized authority through the traditional and charismatic grounds within a church or organization.

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[128] Weber, *Social and Economic Organization*, 328-258.

[129] For different ordering, see Neil Cole, who lists five legitimate kinds of authority: positional, expertise, relational, moral, and spiritual. He believes that spiritual authority is the strongest and most biblical. Cole, 177-179. Tom Marshall defines authority via task, teaching, and spiritual. Marshall, *Understanding Leadership*, 108-114.

Abuse of Authority by Followers: Understanding Authority

Authority can be abused by both followers and leaders. Followers abuse authority often because of previous misuse and mistrust of those in power, and so outright rebellion and rejection of any authority other than the self happens. This position is fueled by society that nurtures and highly prizes autonomy as well as the ability to be self-directed and self-governed. Combined with psychotherapy's insistence that "any source outside the self is likely a source of bondage and pathology – has produced more than one generation whose view of the self is inseparable from notions of inwardness and self-realization."[130]   "People the world over are speaking out in new and different ways, and claiming for themselves, in many cases for the first time ever, power, influence, and sometimes even authority."[131]

But submission to proper authority is not only possible but desirable. "The point is not that we are to do away with any sense of leadership or authority. . . . The point is that Jesus completely redefined leadership and rearranged the lines of authority."[132] Jesus did not come "to abolish the law" (Matt 5:17), but he did redefine authority to be an authority of function, not status or position.[133] The spiritual authority that Jesus spoke of was an authority not found in a title but was found in a towel. (John 13:1-17). It is a by-product not a goal of exercising leadership.

To such authority, following can properly be termed both submissive and obedient, though it does not make following any easier. Fuller Seminary Professor of Leadership, Bobby Clinton, says that "anyone can submit when decisions appear right; it is when the decisions seem wrong or are wrong that submission is difficult. Submission

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[130] Marshall, *Understanding Leadership*, 166. See also Cole, 82-83.

[131] Kellerman, Followership, 47.

[132] Foster, *Celebration*, 111.

[133] Foster, *Celebration*, 111, see also Matt 20:25-28.

is tested most when there are differences of opinion over crucial issues."[134] Submission, in these cases, is always a choice to listen to and to obey.

There is close connection with the ideas of listening and obeying.[135] For some the verb "to listen" may not really mean "to hear." But If a person is really listening, one is actively present. One is not simply hearing what is being said, but one is bringing all that he or she is to another and saying, "I am here, present with you. I am listening." Intimacy and a commitment to one other are required.

Presence and obedience beckons a person to a deeper level of knowledge – involving knowing oneself and knowing others. To really submit means to stop hiding behind rules and regulations and false securities, and by coming out into the open and to listen, to be present to another. Peterson calls this "pharisaicism" – a hiding behind strict obedience to a code, rather than engagement in relationship.[136] A true follower of Christ submits to authority, letting go of power and control.

Abuse of Authority by Leaders: Control and Power

Leaders also struggle with issues of power and authority, exerting pressure in inappropriate ways. But, Jesus' authority was not based upon pushiness but on service. What are some of the major abuses of control and power that missionaries have with mission leadership? Leaders of mission organizations have a tough job and are godly men and women. These concerns are raised as a consequence of failed leadership, not to leadership in general. Specific concerns can be summarized into four

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[134] J. Robert Clinton, *The Making of A Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs: NavPress, 1988), 101-102.

[135] In the Serbian language, for example, the words for "listen" and "obey" are the same, *slušati*. In English if a mother tells her young child, "listen to me" she means "obey me". Other languages also are similar, cf. Russian (слушайте) and Romanian (*a asculta*).

[136] See a discussion on pharisaicism in Peterson, *Tell It Slant*, 136-142. Peterson implies that while "Pharisees" are part of the religious community, they seem to miss the intimacy associated with true biblical κοίνονια. They suffer from the sin of self-righteousness.

general areas about abusive authority.[137]

First, there is general abuse of authority. Such abuse is usually demonstrated through a wrong or inappropriate use of scripture is to either "beat" people into submission or to control a follower through by pressuring or demanding a certain action or behavior. Guilt or shame are common results. "In the church, the playing field is never level if the leader sets himself up as the one who speaks for God. Who would dare question 'God'?"[138] In Missions, such abuse commonly occurs when leadership are disconnected from followers. Often due to geographic or time distances, far from the places of decision and enforcement, leaders have a great need for control. Decisions are not usually in the hands of a fellow field missionary and so common sense indicates there will be problems.[139] Therefore the best kind of decision-making is when it is done closest to those affected by the decision. "The primary principle guiding supervisory selection is that it should be field-oriented. That is, supervisors should all be missionaries themselves."[140]

A second abuse is when there are wrong perceptions of authority. Followers follow because there believe there is no other recourse This is the type of response also found in abusive marriages. In the case of a missionary, unvoiced leader is required no matter if that course of action is right. Since the missionary is under the

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[137] These four concerns come from the author's almost 30 years of experience among mission organizations and missionaries, which includes 20 years in the personnel and member care field. Stacey Rinehart echoes concern over such abuse in Christian circles when he writes: "In a strange way, the misuse of power seems to flourish in religious institutions. Here human ambition can become coated with the veneer of spirituality." Rinehart, 23.

[138] Rinehart, *Upside Down*, 34.

[139] For a discussion of such concerns see Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Doubleday, 1990) and Covey, *Principle-Centered Leadership*, 211-212.

[140] Sung-Sam Kang, "Missionary Attrition Issues: Supervision" in *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*, ed. William D. Taylor (Pasadena: CA.: William Carey Library, 1997), 253. One-third of all preventable missionary attrition can be attributed to supervisory issues according to Kang. He goes on to say in regards to field supervision: "Although field leadership should be done by experienced field missionaries, not all field missionaries should supervise. Certain additional qualifications are needed. There must be ability in leadership, counseling, problem-solving, handling interpersonal skills, and evaluation. The character qualities of integrity and spiritual sensitivity must also be present.", 254.

mission board's authority, he believes he has no choice but to obey. However, like unconditional submission in an abusive marriage, this misunderstands proper biblical submission.

Third, there is selective submission which is really just malicious compliance. A missionary submits, but he does so selectively and only when in agreement with the mission. "I will choose how and when I submit to my leaders." Another form of this type of submission is the "it is better to beg forgiveness than ask approval" approach. This is a very prevalent attitude among missionaries on the field because of the huge distance and time pressure needed for urgent decisions.

Finally, there is outright rejection of authority. Often missionaries in faith mission boards reject authority because of their own inappropriate ownership over ministry. This is facilitated by the modern financial support raising process, where a missionary raises their salary and ministry expenses to the point that one feels so much ownership over one's ministry that only that person can and should make ministry decisions as the one accountable to God.

A central feature of all four stances is the issue of control. Who controls the decision-making and ministry? Both leaders and followers assume falsely that control should be in their hands. Robert Mulholland, however, points out that seeking control is a basic problem in spiritual growth. The disciple wants to be like Jesus; but it is not a comfortable process because he cannot control how Jesus will work in his life. "The difference between conforming ourselves and being conformed is the vital issue of control."[141]

Fear causes followers and leaders to control the ministry. "We must give up our control mentality, no matter how subtly it manifests itself. To do otherwise is to

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[141] M. Robert Mulholland, Jr., *Invitations to a Journey: A Road Map for Spiritual Formation* (Downers Grove: IVP, 1993), 25.

choose the path to missionary redundancy."[142]

The example of the first missionary, the Apostle Paul, is helpful because he did not try to control the churches he planted. He "did not exercise authority in a heavy-handed . . . way . . . " but "he left churches to work things out for themselves, intervening only when situations where getting out of hand."[143] Abusive leadership will end when leaders are moved by the Holy Spirit to align themselves with His Holy Word and become sensitive and alert to when they step out of the biblical paradigm of leading. Stopping potential actions and decisions which might result in the abuse of their positions, they instead, are willing to discuss disagreements in genuine dialogue.[144] At the same time, followers also need to understand their role by not viewing themselves as independent agents, acting solely under God's orders, but instead see themselves as part of a larger community.

Power struggles among each other only turn people away. "If we are to turn things around" all must be willing "to sacrifice power, prestige, and perhaps even profession for the sake of the kingdom of God."[145] The missionary Church cannot be revealed as the Kingdom Church in all its attractive appeal and glory to an unbelieving world if it refuses to acknowledge the true meaning of the words of submission, surrender, and obedience. True intimacy, true presence, true mission, requires sacrifice and surrender because "paradoxically, the abundant life promised us in Christ comes not from grasping but from releasing."[146] Philip Yancey adds that for people to see Christ's

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[142] Paul McKaughan, "Missions in a World that is Flat and Tilted" in *Global Mission Handbook: A Guide for Crosscultural Service*, new and rev. ed., ed. Steve Hoke and Bill Taylor (Downers Grove: IVP, 2009), 32.

[143] Gibbs, *LeadershipNext*, 98. See also, Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current* Approaches (Grand Rapids: Baker Books, 2004), 35-42.

[144] For a discussion on the differences between debate, discussion, conversation, and dialogue see Benner, *Care of Souls*, 132-155. Communication which is based upon conversation and dialogue rather than debate and discussion builds trust and empathy and true community.

[145] Cole, *Organic Leadership*, 72.

[146] Benner, *Surrender*, 60.

love, power must decrease.[147]

Handling Conflicts with Leaders

Finally, there is the question of interpersonal conflict between leaders and followers. Why are there so many casualties in world missions – good people who are lost to the cause of missionary service and leave the mission field prematurely? To explore such an question, in February 1995, the World Evangelical Fellowship (WEF) launched a three-year, 14 country, 453 agency study (1992-1994) called *Reducing Missionary Attrition Project* (ReMAP), involving old sending countries (OSC) such as the United States, Great Britain, Canada, Australia and new sending countries (NSC) such as Brazil, Nigeria, India, and South Korea. The results were amazing. Research produced the first effort at hard data on a global scale concerning modern protestant missionary attrition.[148] Overall, this research concluded that in the mid-nineties, missionary attrition rate among these mission boards stood at 5.1 percent.[149]

The top five reasons for missionary attrition in OSC were not a surprise: normal retirement (13.2% of all missionaries leaving the field), children issues (10.1 %), change of job (8.9 %), health problems (8.4%), and then finally listed fifth, problems with peers (6.0%).[150] Statistics can be used to justify almost anything and their reliability can be questioned, so one must be careful in making board sweeping statements. However,

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[147] Yancey implies this in two places: " Love tends to decrease as power increases, and vice versa." Philip Yancey, *Reaching for the Invisible God: What Can We Expect to find?* (Grand Rapids: Zondervan, 2000), 131, and "The ladder of power reaches up, the ladder of grace reaches down." Philip Yancey, *What's So Amazing About Grace?* (Grand Rapids: Zondervan, 1997), 266.

[148] William D. Taylor, ed., *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition* (Pasadena, CA: William Carey Library, 1997).

[149] William D. Taylor, "Examining the Iceberg Called Attrition", in *Too Valuable to Lose*, 13. It is interesting to note that attrition figures from the business world are much, much higher. Taylor gives them at 30% of mangers from the US businesses return home early from an overseas assignment. See, Taylor, "Examining the Iceberg", 6.

[150] Peter W. Brierley, "Missionary Attrition: The ReMAP Research Report" in *Too Valuable to Lose*, 93.

one conclusion that is justified when the data is analyzed carefully, is that interpersonal conflict is a much more serious issue than many realize.

First of all, the largest reason missionaries leave the field is normal and healthy retirement. It should be expected and understood as part of the missionary life cycle. Then, when data solely for the United States is examined, and combined with the problems mentioned with peers (7.3%) and problems with agency (4.9% - not ranked high with NSC since so many missionaries from such countries are solo) interpersonal conflict moves to the top of the list of preventable reasons with a 12.2% attrition rate.[151]

The REMAP research demonstrates how real and serious the problem of conflict is between missionary followers and mission leaders. Over one-tenth of all global missionaries who leave the field in a given year, leave because they struggle with some type of follower-leader conflict. Given the statistics of the mid-nineties this meant that over 625 missionaries lost for service for the cause of Christ in these years.[152] If extrapolated over a typical four-year term that a single missionary serves, that equates to 2,500 missionaries resigning. The question needs to be asked whether at least some if not a majority of this loss could have been prevented if a proper theology and commitment to biblical leadership and followership was understood and implemented in the working relationships among missionary supervisors and their staff? In all probability, these figures are way too low and is only reveals a tip of the iceberg, with the problem growing larger year by year.[153]

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[151] Brierley, "Missionary Attrition", 93.

[152] William D. Taylor, "Examining the Iceberg Called Attrition", 13-14. Taylor bases this figure on the fact that 5.1% of the mission force leave the field to return home every year. Of those who leave, 12.2 % leave for interpersonal conflict. Estimates at that time, placed long-term, international cross-cultural workers at a conservative 150,000 strong. An annual loss of 5.1% would be 7,650 of which 12.2% is 627.

[153] It is very difficult to pin down complete reasons why missionaries leave the mission field. Often the reason a person gives for leaving is not the real reason. Or, there might be a combination of reasons which muddy up the waters. In the ReMAP study, four categories were given as to why people depart the field: 1) the reasons the agency and church leaders believe they have heard and understood, 2) the recorded

Additional support for these statements comes from a more recent separate study done by the IMPACT Research Project which also looked at missionary attrition but from the flip side of missionary retention. The major conclusion of the survey results stated that: "Interpersonal conflict is a major issue (70-80%) and is greatest between mission leaders and missionaries, not between missionaries and missionaries."[154] Missionaries expect to face cross-cultural adjustments. They are trained to handle the stresses and disagreements that arise between themselves and national co-workers. They also realize that they will be entering a new world within the Body of Christ, where common church practices and policies which once were routinely experienced, now take on new flavors and shapes. However, one area that is often missed in a missionary's training and is also hidden by unrealistic or unrealized expectations is this area of interpersonal conflict with mission leadership. Surprisingly, most missionaries do not think they will ever have any conflict within their mission family. After all, all are Christian brothers and sisters in one big family. Of course this thinking ignores the fact that all families have conflict and that conflict itself is a normal part of life, but in itself not necessarily sinful. What is sinful is when ungodly attitudes develop or there exists an improper way of handling such conflict.

> This is an important area in counseling since inter-personal conflicts contribute to the high attrition rate, and too much unhappiness among missionaries. Some misunderstandings arise between missionary and national, but the main source of tension is among missionaries themselves. They expect to adjust to differences in the national people, but they are unprepared for the many differences among expatriates.[155]

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reasons in the file, 3) the reasons departing missionaries hold in private or may share with closest friends, and 4) the real reasons, which may not even be knowable. It is probable that it is in this last category that much of the surrender to authority issue lies, for what missionary would willingly confess to early returning because they have been disobedient. See, Taylor, "Examining the Iceberg", 9-10.

[154] Jim Fieker, "Top Observations of IMPACT Leader Research Project and the Implications to our Mission Organizations", Unpublished report, 2008.

[155] Jo Anne Ader-Dennett, *Personal Encouragement and Growth for Every Missionary: A Practical Approach to Biblical Caring and Counseling* (St. Ives, Australia: Gospel and Missionary Society, 1990), 59.

Stress in the Missionary Life

One of the challenges in missionary life is discovering how intolerant, indecent, and immature one really can be when placed under the duress of living cross-culturally. M. Scott Peck's study of the My Lai massacre and cover-up during the Viet Nam War is illustrative of how stress works to produce group evil and irresponsible followership. Cumulative stress among the American soldiers of Task Force Barker contributed to the horrific act of violence at My Lai. Peck concludes: "I think we can assume, therefore, that after a month on the field with Task Force Barker – a month of poor food, of poor sleep, of seeing comrades killed or maimed – the average soldier was more psychologically immature, primitive, and brutish than he might otherwise have been in a time and place of less stress."[156]

It is hard to admit this, but the stress of cross-cultural living and ministering has a price to pay as well. The *missio Dei* of the Church is to reclaim the world for Christ through Spirit and Word-empowered global servants and mission means engagement: with the foreign culture; in spiritual warfare; but also engagement with others in the missionary task. This engagement produces an enriching experience beyond normal life. However, it also produces stress that goes beyond the normal. Stress is an important part of a missionary's existence.[157] Like Task Force Barker, missionaries face a huge and abnormal amount of it while living overseas.

This of course does not even take into consideration normal life stresses such as financial concerns, loneliness and singleness, marital relations, and family issues, which

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[156] M. Scott Peck, *People of the Lies: The Hope for Healing Human Evil*, (New York: Simon and Schuster, 1983), 221-222.

[157] For two standard works on missionary stress see, Marjory F. Foyle, *Honourably Wounded: Stress among Christian Workers*, rev. ed., (London: Monarch Books, 2001), and Esther Schubert, *What Missionaries Need to Know about Burnout and Depression* (New Castle, IN: Olive Branch Publications, 1993).

are also part of everyday life. Another separate study, called the Carter Research Study on stress on the mission field, was conducted to measure stress among missionaries of the Christian Missionary & Alliance Denomination.[158] This study found over 40 individual items listed by missionaries that rated as moderate to great stressors they had or were facing on the field. It is profoundly interesting to note that "two major themes seem to emerge which encompass a number of these stressors, namely interpersonal relationships and management issues."[159]

This study was produced in 1999 and reflects current mission experience. It clearly states that stress is a major factor in missionary life and that the greatest stressors a missionary faces are from interpersonal conflict with their own mission leadership. The main recommendation of this study was for missionaries to get further training in interpersonal skills. "The most striking thing about these results is that those sources identified as producing the greatest amount of stress are all causes which can be to some degree alleviated by training. This study would suggest that conflict resolution and basic management skills should be included in such programs."[160] Yet, this has already been developed in the mission community. Since 1999, Dr. Ken Williams of Wycliffe Bible Translators and a leading expert in the field of interpersonal skills has outlined an effective and practical approach to conflict resolution which has been used widely as a training vehicle in the mission community.[161]

The Carter Study with their recommendation for further training in interpersonal

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[158]Three hundred and six CM&A field missionaries were questioned over an eight year time period as to their greatest stressors in their lives. Joan Carter, "Missionary Stressors and Implications for Care" in *Enhancing Missionary Vitality: Mental Health Professions Serving Global Missions,* ed. John R. Powell and Joyce M. Bowers (Palmer Lake, Colorado: Missionary Training International, 2002), 101-106.

[159] Carter, "Missionary Stressors", 105.

[160] Carter, "Missionary Stressors", 105.

[161] Ken Williams, *Sharpening Your Interpersonal Skills* (Richmond: The International Center for Excellence in Leadership, 2000).

skills is an important and necessary starting point, but simple training still does not go deep, nor far enough since it reflects only an outside approach to helping solve internal and spiritual reality. What actually goes on inside the person when faced with conflict should also be looked at. In many ways, stress is an internal experience and is a reaction to events and circumstances outside oneself, to biological needs, but also to spiritual reality.[162] Stress is a natural problem exasperated through one's response. Stress is dependent therefore on both a provocation and a reaction. The reaction is the person's to control while the provocation is usually outside of any control (hence the reason for stress in the first place). A reaction therefore is determined by whether one's thoughts, emotions, and will is under control of the Holy Spirit (2 Cor 2:15). Training in interpersonal skills is helpful, but not enough in itself. The Spirit produces godly responses when false images are removed, sinful desires cut out, and surrender to God's ways are realized. Reactions will change from willful, angry, or distressed expressions to a holy and loving desire to see God's purposes overcome all obstacles and stressful challenges (John 13:34-35). "The root cause of the stress experienced by people is that their self-life, their self-will, and their self-image is being challenged or threatened."[163] Leadership-followership conflict is never one-sided and wrong attitudes and actions usually lie on both sides. "The most difficult forms of suffering on the mission field are those arising from one's own sins and the sins of fellow missionaries. We must deal with this unpleasant but vital issue, because herein lies the greatest cause of fruitlessness and failure in world mission."[164]

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[162]Eric L. Johnson makes the convincing case that modern psychology has neutralized the term stress from what we used to call in biblical language "trials". In this way, we see stressors as nothing more than random events which we must learn how to cope and get along with. "Replacing trials with the term *stressor*, therefore, involves some loss of meaningfulness for the Christian community." Johnson, *Soul Care,* 240. Cf., also Jas. 4:1-3 for biblical support.

[163] Thomas Hale, *On Being a Missionary* (Pasadena, CA.: William Carey Library, 1995), 302.

[164] Hale, *Being a Missionary,* 169.

Conclusion: Spiritual Transformation in Missionaries

In summary, missions is in crisis and it is not enough to just look at plans, strategies, and resources to meet present-day problems in world evangelism. A look at the spiritual character, formation, and growth of the sending force is also required. It is essential for every missionary to understand that her task centers around obedience to the call to follow Jesus Christ. This obedience calls one to cross cultural, linguistic, and geographic borders, following not a specific job but a real person. Full surrender to the love of Christ compels us as to be Christ's ambassadors for reconciliation (2 Cor 5:14-21). Though missionaries may struggle to obey their human leaders, obeying Christ is behind each obedient relationship. The sin of pride and independence moves missionaries away from community commitment and limits the Holy Spirit's life-affirming work in their souls. It also acts as a self-induced barrier to the spread of the Gospel in ministry. Herein lies the heart of the matter. A strong and vibrant understanding of biblical followership will combat disobedience. A growing and living sense of the power of followership frees up individuals to embrace true spiritual submission which transforms the inner world of a missionary into Christ-like fruit of divine love. This dual aspect of inner Christ-like transformation and outer fruitful witness cannot but shake the world for Jesus Christ and accomplish the true *Missio Dei* of the Church. Such a theology of followership will be explored through a biblically grounded study of following in both the Old and New Testaments in chapters two and three.

CHAPTER TWO

THEOLOGICAL FRAMEWORK - PART I: FOLLOWERSHIP IN CHRISTIAN
SPIRITUALITY, CHRISTIAN FORMATION AND THE OLD TESTAMENT

The problem of missionary followership was explored in chapter one. The case
was presented that there is a need for more than just good guidelines and best practices
to address   authority issues in missions. To properly meet today's needs of global
ministry, one must also look toward the development of spiritual formation and growth of
missionaries.   A theology of biblical followership is needed which addresses both
authority and submission within a framework of spiritual formation.

If "virtually all of the problems of the church including bad theology issue from
defective spirituality"[1] then biblical followership must be defined within a Christian
spirituality which encompasses an holistic approach to all of life and not just that of the
theologian's study.   For when all is said and done, spirituality is ultimately all about the
living God and not a belief system. Dallas Willard points out the proof of the validity of
any theology is whether the God presented "can be loved, heart, soul, mind, and
strength . . . the theologian who does not love God is in danger, and is in danger of
doing great harm for he or she needs to know him and believe with great assurance
concerning him."[2]

Such a distinction involves relationship – relationship in a believing community
and relationship to the living God. Exploring, expressing and engaging the longing that
God has placed in our hearts for himself needs to be recognized as a vital aspect of the
discernment process for crosscultural ministry, an integral part of the spiritual journey of

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[1] Richard Lovelace, *Dynamics of Spiritual Life: An evangelical Theology of Renewal* (Downers Grove: IVP, 1979), 58.

[2] Dallas Willard, *The Divine Conspiracy Rediscovering our Hidden Life in God* (San Francisco: HarperSanFrancisco, 1998), 329.

vocational missions and a crucial factor that shapes our vision and activity in mission.[3]

Actually, this longing for God deep within one's heart is often the cause and catalyst that moves a person to respond to the needs of the world and to inspire personal renewal and spark revival in the lives of others. A working Christian spirituality must therefore speak to God's heart and love for individuals and the world. It focuses upon the example and teaching of Jesus Christ in this regard. Christ is the epitome of a life lived with full attention upon God. Jesus said to the Father: "your will be done."(Matt 6:10). Jesus sought out and surrendered to the will of God. "Christian spirituality is following Christ in this self-abandonment."[4] A working theology of spirituality must then have a core acknowledgement of this self-abandonment to submit and surrender to the lordship of Christ in all things.

Defining and Developing a Christian Spiritual Theology

The simple words of Jesus "follow me" may be the earliest and best definition of Christian spirituality.[5] Though simple, it reveals the two foundational truths behind all spiritual theology: Jesus is the focus, and discipleship is the method. Thomas à Kempis points out the way of learning day by day to live like Christ: "He who follows me, walks not in darkness, says the LORD (John 8:12). By these words of Christ we are advised to imitate His life and habits, if we wish to be truly enlightened and free from all blindness of heart. Let our chief effort, therefore, be the study of the life of Christ."[6]

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[3] Bill O'Byrne and Tom Ashbrook, "Longing for God at the Heart of Mission" in *Global Mission Handbook: A Guide for Crosscultural Service*, new and rev. ed., ed. Steve Hoke and Bill Taylor (Downers Grove: IVP, 2009), 59.

[4] David G. Benner, *Surrender to Love: Discovering the Heart of Christian Spirituality* (Downers Grove: IVP, 2003), 58.

[5] Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove: IVP, 1999), 15.

[6] Thomas à Kempis, *The Imitation of Christ* (Peabody, MA: Hendrickson Publishers, 2004), 3.

The heart of any Christian spirituality therefore must be a study of Christ by patterning oneself after and then participating fully in Christ's abundant life, utilizing the spiritual resources given by the Holy Spirit within a believing community. However, this must mean more than simply adherence to certain Christian doctrines or to the practice of some Christian disciplines such as Bible studies, prayer, worship, and so forth. Rather it is walking in truth and love by the power of the Spirit in living interaction with Christ's community for the Father's glory. It is Trinitarian and relational. It is alive and not dead. It is individual and yet corporal.[7]

Cross-cultural missionaries need to understand that spirituality is played out in different cultures and celebrate this diversity of the Spirit. No single spirituality can adequately reflect and satisfy everyone. Paul in Romans12:4-6, claims that God has endowed the members of the body of Christ with different gifts and functions. The effective use in various cultures of such gifts as leadership, hospitality, and even preaching-teaching calls for a variety of personalities and spiritual activities which are appropriate to both that individual culture and the biblical truth. As Jordan Aumann sums up: "The schools of spirituality are thus an indication of the diversity of the ways of the Spirit, a proof of the Church's respect for personal freedom in following the impulses of the Spirit, and a corporate witness to the variety of ways in which the mystery of Christ is imagined in the Mystical Body of the Church."[8]

Spiritual Formation

If Christians are to develop a biblically-based spiritual theology, then it must be a life-long process. This process is called spiritual formation and is the supreme task of

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[7] For a fuller definition of Christian Spirituality, see Alistair McGrath, *Christian Spirituality* (London: Blackwell, 1999), as well as Evan B. Howard, *The Brazos Introduction to Christian Spirituality* (Grand Rapids: BrazosPress, 2008), 13-37.

[8] Jordan Aumann, *Spiritual Theology* (London: Sheed and Ward, 1984), 34.

the Church:

> The central problem facing the contemporary church in the Western world and worldwide, the problem of how to routinely lead its members through a path of spiritual, moral, and personal transformation that brings them into authentic Christlikeness in every aspect of their lives, enabling them, in the language of the apostle Paul, "to walk in a manner worthy of the calling with which you have been called" (Eph 4:1).[9]

If Dallas Willard is correct and spiritual formation is "the central problem facing the contemporary church in the Western world and worldwide," it should be a matter of utmost importance in the training of missionaries by their leaders. However, the IMPACT research reveals some contradictory information.[10] Over 70% of missionary field leaders surveyed stated that they never discuss their spiritual lives with their mission supervisors and that in the order of importance among the remaining 30%, spiritual formation discussion ranks seventh on the list of typical topics to be discussed. Only 26% of missionary field leaders consider their spiritual vitality a strength in their ministry lives. Something does not line up between professed need and confessed behavior.

There must be more to spiritual formation than being active in a Christian community, affirming a certain set of beliefs, and acting in a particular pattern of behavior. Spiritual formation which leads to Christlikeness is much deeper than this. It must be intentional, disciplined, and focused upon choices which however small in the beginning is constantly growing. Joshua Choonmin Kang, a church leader of the Korean diaspora, is correct when he says that one does not start spiritually as a deep-rooted person in the Christian life. "First we have to choose this course of action, and then to

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[9] Dallas Willard, foreword to James C. Wilhoit, *Spiritual Formation as if the Church Mattered* (Grand Rapids: Baker, 2008), 9.

[10] Jim Fieker, "Top Observations of IMPACT Leader Research Project and the Implications to our Mission Organizations", Unpublished report, 2008. Additional statistics reveal that only 41% of missionary field leaders can claim to have solid prayer support behind them; 33% never take more than 4 hours a year for a spiritual retreat or renewal time; and 25% of such leaders have been involved in some sort of pornographic issue during the last six months.

grow in the virtue we have to work hard."[11] Eugene Peterson also notes that "spirituality cannot be imposed, it must be grown."[12] Spiritual formation therefore is a process, but it is also "not an option."[13] A person is actually either growing closer in his walk toward Christ or moving away from him. There is no middle ground.

A healthy spirituality will therefore involve basic spiritual disciplines and processes that aim at developing a continual growing relationship with God.[14] These practices of the spiritual life are well attested to in scripture and as one author puts it "the Lord expects them."[15] They work inside-out and become the means of godliness in the believer's life. The scriptures clearly teach the need for discipline in the Christian's life (Prov 23:12; Matt 11:29; 1 Tim 4:7; 1 Pet 1:15).

Therefore the spiritual disciplines are God-given tools to help believers grow in their Christian lives toward godliness and holiness. They are means by which one can emulate and follow Jesus Christ and by doing so enter into the abundant life God has planned for each person. However, one caution needs to be stressed. The believer never earns his spiritual heritage through the disciplined practice of spirituality. Instead

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[11] Joshua Choonmin Kang, *Deep-Rooted in Christ: The Way of Transformation* (Downers Grove: IVP, 2007), 17.

[12] Eugene H. Peterson, *Under the Predictable Plant: An Exploration in Vocational Holiness* (Grand Rapids: Eerdmans, 1992), 109.

[13] M. Robert Mulholland, Jr., *Invitations to a Journey: A Road Map for Spiritual Formation* (Downers Grove: IVP, 1993), 24.

[14] Many authors have separate lists of the spiritual disciplines. For various approaches see: Richard J. Foster, *Celebration of Disciplines* (San Francisco: Harper and Row, 1978); Dallas Willard, *The Spirit of the Disciplines* (New York: Harper & Row, 1988); Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 1991). For general lists see Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook (Downers Grove: IVP, 2005),* where she outlines over 60 spiritual disciplines and Jeanette Bakke who lists 53, in Jeanette A. Bakke, *Holy Invitations: Exploring Spiritual Direction* (Grand Rapids: Baker Books, 2000), 279-280. Eugene Peterson claims that fourteen disciplines are "most in use in spirituality . . . spiritual reading, spiritual direction, mediation, confession, bodily exercise, fasting, Sabbath-keeping, dream interpretation, retreats, pilgrimage, almsgiving (tithing), journaling, sabbaticals, and small groups." in Peterson, *Under the Predictable Plant*, 108.

[15] Whitney, *Spiritual Disciplines*, 18.

the spiritual disciplines should be viewed as God's gracious gifts to his church.

Like channels of a mighty river, the spiritual disciplines enable us to be flooded with God's transforming grace as the change agent. Missionaries must be willing to have these practices be taught, talked about, and demonstrated to them by their leaders and peers. As this happens, the Holy Spirit continues the process of transformation in their hearts and souls. But central to all is the Gospel: "The gospel is the power of God for the beginning, middle, and end of salvation. It is not merely what we need to proclaim to unbelievers; the gospel also needs to permeate our entire Christian experience."[16]

The on-going power of the gospel is especially crucial for faith mission boards that have traditionally drawn its personnel from evangelical Protestant churches. In many Protestant traditions, there can be a lack of appropriating grace for daily living. Instead, the overwhelming emphasis is on imparting information as the means of spiritual formation. The leaders and pastors serve as teachers, communicating knowledge, truth, and wisdom through sermons, Bible studies and other channels of dispensing information. While such means are important, "biblical and theological content is broader than just information output."[17] Missionaries seeking Kingdom change should channel as much attention on intake as on output, continually asking themselves how is biblical truth impacting their own lives. According to 1 Corinthians 3:12-15,[18] pioneer missionary work should not be driven by speed and show but by concern that the faith communities they are involved in will be able to have deep roots

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[16] Whitney, *Spiritual Disciplines*, 29. For a similar view see Andrew Purves, *The Crucifixion of Ministry* (Downers Grove: IVP, 2007), 58. He writes that the primary skill for ministry "is a deeply pastoral Christological awareness arising directly out of our theological and spiritual formation."

[17] Eddie Gibbs, *LeadershipNext: Changing Leaders in a Changing Culture* (Downers Grove: IVP, 2005), 40.

[18] 1 Corinthians 3:12-15 reads: "If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he builds survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames."

and survive under the challenges that arise with persecution and adverse
circumstances.

> The lack of adequately discipled church members is a widespread problem not
> only in the Western world but also within the rapidly growing churches of Africa,
> Latin America and Asia. If life transformation is to take place among believers,
> the all-encompassing nature of the life of discipleship needs to be taught from the
> Gospels and the rest of the New Testament.[19]

Spiritual formation captures biblical knowledge and then takes the time to reflect
on that truth so as to cement it deeply in one's life. This type of spiritual formation calls
for obedience and submission. Dallas Willard has been a champion of the renewed call
to a discipleship which actually works in the Christian's life. He writes that "the most
telling thing about the contemporary Christian is that he or she simply has no compelling
sense that understanding and conformity with the clear teaching of Christ is of any vital
importance to his or her life."[20] For him, more than any other single thing, "the practical
irrelevance of actual obedience to Christ accounts for the weakened effect of Christianity
in the world today."[21] Until missionaries understand that their primary "mission is
intimacy with God and their secondary mission is intimacy and authenticity in
community with the family of God"[22] missionary work will continue to be prone to
interruptions, disagreements, and ministry-stopping conflict. Underlying this foundational
call to discipleship is a theology of followership that takes into account the biblical
evidence of godly submission and obedience. A look followership in the Old Testament
will be examined in this chapter.

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[19] Gibbs, *LeadershipNext*, 41-42.

[20] Willard, *Divine Conspiracy*, xv.

[21] Willard, *Divine Conspiracy*, xv.

[22] Stephen A. Macchia, *Becoming a Healthy Team: Five Traits of Vital Leadership* (Grand Rapids: Baker, 2005), 24.

Patterns of Followership in the Old Testament

The Bible should never be used as a proof-texting device to "prove" leadership and followership theories. Rather, scripture is best applied toward illustrating particular actions and behaviors, which in turn can help one find best practices and procedures. This corrective helps combat the faulty thinking that God has a particular template for leadership. Ruth Tucker makes this point forcefully when she writes: "But I now have serious doubts about using the Bible as a leadership text- or even as a leadership guide. I contend that it simply does not in any fashion present imperatives or rules or principles for leaders - no more than it presents the imperatives for teachers or chiropractors or public speakers." [23]

For Tucker, the Bible is best used as illustrative: "When it comes to leadership, however, we find the Bible most accessible and practical when we are minding its rich veins for illustrative material rather than hard facts and step-by-step instructions."[24] While one does not have to go as far as Tucker in denouncing the value of seeing some principles for leadership in the Bible, she does make a valuable and convincing argument that leadership and by proxy, followership cannot be outlined step-by-step in scripture.[25] The Bible is of most value when it can be incorporated into one's life through the study of the biblical characters as they wrestled in real life situations to be true to the God who made and called them into following him. Just a few examples should be sufficient to illuminate the followership dynamics at work in the Old Testament. First, the lives of Abraham, Joseph, Moses, Ruth, David, Daniel, and Esther will be explored to give positive pictures of biblical submission and followership. Then the

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[23] Ruth A. Tucker, *Leadership Reconsidered: Becoming a Person of Influence* (Grand Rapids: Baker, 2008), 59-60. Tucker goes on to say, "The Bible is not a book of leadership case studies any more than it is an archaeological text or a dictionary of psychological maladies, even though it offers much that may supplement the study of archaeology and psychology. So also with leadership.", 60.

[24] Tucker, *Leadership Reconsidered*, 68.

[25] Tucker, *Leadership Reconsidered*, 59-68.

biblical story of Satan and his interaction with Adam and Eve in the Garden will explore followership in regard to rebellion and disobedience.

Followership and Abraham

The Patriarch Abraham's whole life was one of faithful following, but perhaps the best examples of obedience in his life are found in his call (Gen 12) and in the story of the sacrifice of Isaac (Gen 22).

The Call of Abram – Genesis 12

The Call of Abram is one of the high points of the Old Testament for through God's choice of him in Genesis 12:1-9, he becomes the focal point of God's dealings with the human race. This call of Abram to covenant service is portrayed in the biblical narrative as "an act of divine elective grace."[26] He was told to leave his homeland and go to a land that God would show him (Gen 12:1). But, though God initiated the call, Abram still needed to respond personally. He had a choice to follow or not. "Obedience to this call would result in his being made a partner with Yahweh in the process of blessing the world and bringing it back into line with the Creator's intentions."[27]

Though the Abrahamic call and subsequent covenant (see Gen 15 and 17)[28] are based upon God's initiating grace, it still needed a faith-response from Abram as stated in Genesis 12:7: "So Abram left, as the LORD had told him." The result of Abram's obedience is the three-fold promise of blessing of offspring, of land, and of redemption for all peoples in the world in what could be compared to the New Testament

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[26] Eugene H. Merrill, "A Theology of the Pentateuch" in *A Biblical Theology of the Old Testament*, ed. Roy B. Zuck (Chicago: Moody, 1991), 26.

[27] Merrill, *Theology of Pentateuch*, 26.

[28] In regards to faith and the covenant, the key verse is Gen 15:6, "Abram believed the Lord and he credited it to him as righteousness." Paul quotes this verse three times in the NT (Rom 4:3, 20-22, Gal 3:6) and James once (2:23) to demonstrate that the father of faith, Abraham, put his faith in the person and word of God ahead of any of his specific acts of obedience that would follow. See Herbert Wolf, *An Introduction to the Old Testament Pentateuch* (Chicago: Moody Press, 1991), 36.

Great Commission.[29] "The call to forsake all and follow finds its nearest parallels in the Gospels."[30] Abram's call and the subsequent call on the life of all disciples of Jesus Christ – whether a missionary or not – is that they are called to leave something behind to embrace the claims of God upon their lives. Discipleship has at its core this idea of submitting all to Christ in order to gain something better. This is the promise of blessing. The famous words of the missionary martyr, Jim Elliot, echoes this promise to contemporary Christians: "He is not fool who gives what he cannot keep to gain what he cannot lose."[31] These could have been Abram's words as well.

The example of Abram in following the call of God upon his life and his faith response demonstrates the act of obedience as a powerful foundation for a theology of followership. Allen P. Ross in his commentary on Genesis lists six ways that submission is found in this text:[32]

1. God calls people to leave all and receive his blessing (12:1-3).
2. God's calling requires faith (12:1).
3. Obedience to God's call brings blessings (12:2-3).
4. Whoever believes God's Word will follow him obediently (12:4-6).
5. Faith obeys (12:4-5).
6. Obedience encounters opposition (12:6).

The themes of obedience, loss, faith, blessing, belief, and overcoming all are embraced in a theology of followership. However, one last great message on followership remains from the life of Abraham. It is the theme of sacrifice and is found in Genesis 22.

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[29] John Walton is correct in stating that this is not a call to "missions" as defined in chapter one. "It is a misuse of the passage to frame it as a call to leave your culture and career behind in order to pursue a missionary call." John H. Walton, *The NIV Application Commentary: Genesis* (Grand Rapids: Zondervan, 2001), 405. However, the Abram call can still be understood as a Kingdom call that is reflected in the use of the singular word Mission.

[30] Derek Kidner, *Genesis*, (Downers Grove, IVP, 1972), 113.

[31] Elisabeth Elliot, *The Shadow of the Almighty* (New York: Harper and Row, 1958), 15.

[32] Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids: Baker, 1988), 262-266.

The Sacrifice of Abraham – Genesis 22

God's first words to Abraham are also his last words to Abram[33] (12:1; 22:1) and each begins with an imperative ("Leave . . . Take"). The parallelism between chapters 12 and 22 continues by a triple object in both passages: leave (1) your country, (2) your people, (3) your father's household in chapter 12, and, take (1) your son, (2) your only son, (3) Isaac in chapter 22. Both commands follow the sequence of less intimate to more intimate.[34] This strong linguistic connection between chapters 12 and 22, shows that there is a thematic connection as well. Both chapters deal with tests of faith and obedience, but there is a difference with an increasing intensity and cost involved. With the request of Abraham to sacrifice Isaac, God has challenged Abraham to move beyond believing him for the Promise by asking him for a deeper trust in giving back to God what he had originally been promised. "Abraham faced the most profound spiritual crisis of his entire life."[35] The spiritual life of obeying God is not lived out in a vacuum. Faith is matured through the experiences of stressful testing (cf. Jas 1:2-3).

Bobby Clinton, in discussing this story, uses the term, "obedience check," to emphasize that there is a process through which one "learns to recognize, understand, and obey the voice of God."[36] It is one thing to follow God when all seems right; but it is quite another thing when everything God is asking does not make sense.[37] However, testing is a major life principle in inner spiritual growth. Without the opportunity to demonstrate through trials and suffering, one's faith is only academic but not lived. So before anyone can hope to instruct another in the obedience of the

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[33] Abram's name is changed to Abraham in Genesis 17:5.

[34] Victor P. Hamilton, *The Book of Genesis 1-17* (Grand Rapids: Eerdmans, 1990), 370.

[35] Ronald F. Youngblood, *The Book of Genesis: An Introductory Commentary*, 2nd ed. (Grand Rapids: Baker, 1991), 186.

[36] J. Robert Clinton, *The Making of a Leader*, (Colorado Springs: NavPress, 1988), 63.

[37] "Abraham was suddenly confronted with that most awesome of problems – a self-contradictory God." D. Stuart Briscoe, *The Communicator's Commentary: Genesis* (Dallas: Word, 1987), 191.

Christian faith, one must experience that which one seeks to teach. "Obedience is first learned, then taught."[38]

Yet, this text is not just about obedience but also about love. It is interesting to note that in verse two, the very first usage of the word love (אהב) occurs in scripture. For Abraham "the harrowing demand evokes only love and faith."[39] In a foreshadowing of the cross, Abraham "is enabled, in the surrender of his son, to mirror God's still greater love, while his faith gives him a first glimpse of resurrection."[40] Herbert Wolf confirms that love is central to the passage: "Here is a demonstration of Abraham's love for God and commitment to Him that is overwhelming and inspiring."[41]

In the entire Bible there are few chapters that can compare with Genesis 22 in both dramatic power and theological significance. By his obedience, Abraham clearly demonstrated that he "feared God" (vs.12). He trusted God implicitly and reverently submitted to His command in spite of the nature of the request and his lack of comprehension of the end game. In doing so, it is not too much to say that Abraham set the supreme example for all who would follow after who are to constantly fear (i.e. obey) the Lord.

Through Abraham's submission, God restates the Covenant Promise (22:15-18). Such obedience results in the blessing of God. Submission blessed Abraham and the future nation and in turn blesses the entire redemptive plan to come, including God's glory. "The text maintains that the sequence of events is done for *God's benefit*. This stunning suggestion would seem impossible were it not for the clarity of verse 12: 'Now I know that you fear God, because you have not withheld from me your son, your only son.' God himself focuses on what he gains from the test."[42]

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[38] Clinton, *The Making of a Leader*, 66.

[39] Kidner, *Genesis,* 142. See also Jn. 3:16, Rom. 8:32 and He. 11:17.

[40] Kidner, *Genesis.*

[41] Wolf, *Introduction to the Old Testament Pentateuch*, 117.

[42] Walton, *Genesis,* 514.

Has Abraham's faith been motivated by personal gain or genuine love for God? The test allows the patriarch to demonstrate to himself, to Isaac, to the world, and most of all to God that he is following not by what he gets out of the relationship but by his faith and trust in God. God and God alone is the motivating factor for his actions.[43]

Two further lessons on followership are illustrated in the text. First, the testing of Abraham is both personal and dependent upon a prior relationship.[44] If Abraham had not know and walked with God previously, he would not have been in the position to be tested. God does not test someone who is unable to endure such a trial (1 Cor 10:13) and in that sense "testing is a compliment and a privilege."[45] When missionaries face very difficult decisions to submit to the Lord, they can take comfort in the fact that God is in the process, knows them, and is involved, no matter what the outcome.

A second lesson comes from the time and distance required by Abraham to travel in order to make the sacrifice. Moriah was a three-day journey (vs. 4). Why did Abraham have to go so far, even bringing his own wood (vs. 3), when he could have simply obeyed God and performed the sacrifice at home the next day?[46] G. Ch. Aalders offers this answer:

> The fact that the place where the sacrifice was to be brought was some distance away was significant from the viewpoint of the test Abraham was to face. Abraham could not just fulfill God's command by a quick spur of the moment decision. He had to sweat it out for at least three days, and this was a time of

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[43] Walton, *Genesis*, 515.

[44] Notice that Abraham faces both the potential offering alone (he travels to Moriah without Sarah – verse three) and prepares the sacrifice himself (he cuts and carries the wood – verses three and six).

[45] Walton, *Genesis*, 518. Elmer Towns agrees when he notes on this passage, "God only tests those who are closest to him." Elmer Towns, *History Makers of the Old Testament* (Wheaton, IL.: Victor Books, 1989), 140.

[46] Some scholars dispute the actual distance traveled. Instead they take the phrase "on the third day" to be a Hebraic idiom to underscore the drama in the narrative, like "at the eleventh hour." Victor P. Hamilton, *The Book of Genesis 18-50* (Grand Rapids: Eerdmans, 1995), 107.

severe testing for the patriarch. It would have been so easy for him to turn back or take another route. The very nature of the test was that he would be obedient to God's demand in every detail after due consideration and considerable effort.[47]

If Abraham's agony was as long and drawn-out as the text implies, then it gives comfort for those who also are carefully waiting for God to work in painful circumstances. Responding in a knee-jerk fashion is understandable but not desired for only through such a process are "habits of relinquishment" became "deeply ingrained in Abraham."[48] Biblical submission does not mean that one's problems and/or decisions are quickly dealt with. God requires patient endurance in such situations and for Abraham this meant a continual letting go to receive something even better. Eugene Peterson says that in the process of leaving behind, Abraham gradually became aware that "relinquishment is a prerequisite to fulfillment" and that "when we travel the way of Abraham . . . the word 'sacrifice' is gradually transformed from a sour whine of resentment to a robust embrace of affirmation."[49] A missionary may face a lifetime of sacrificial service in following Christ, neither without understanding God's purposes nor seeing much result in ministry. But it is in submission itself, that the answer is given. "A sacrificial life is the means and the only means by which a life of faith matures."[50]

Followership and Joseph

Most biblical commentators understand the figure of Joseph as portrayed in the pages of Genesis as positive and inspiring. In fact, Joseph along with the exilic prophet Daniel might be described as one of the two finest examples of Old Testament saints in

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[47]G. Ch. Aalders, *Bible Student's Commentary: Genesis,* vol. 2, trans. William Heynen (Grand Rapids, Zondervan, 1981), 46.

[48] Eugene H. Peterson, *The Jesus Way: a conversation on the ways that Jesus is the way* (Grand Rapids: Eerdmans, 2007), 50.

[49] Peterson, *The Jesus Way,* 50.

[50] Peterson, *The Jesus Way,* 50.

the Bible.[51] Because of this, many view Joseph as the ideal model for contemporary leadership training. "Joseph is the first leader we encounter in the Old Testament and it is difficult to imagine a more outstanding example."[52] Yet, when the life of Joseph is looked at more closely, it is evident that the lessons taught are not so much about leadership per say, as it is about the God who leads his leaders.

Throughout the Joseph cycle "shines the unmistakable presence of God who takes the hatred of man and uses it to save the entire family and many other lives beside (cf. 50:20). Rarely has God's providence been so evident in such an extended passage."[53] It is through Joseph's surrender to God's purposes in his life and his obedience to God in accepting the circumstances that came his way, which allowed him to not only glorify God in all his actions, but also to change the world he lived in.

There is distinct wisdom to be gained in examining the life of Joseph, especially for the missionary. A significant aspect to the story of Joseph is the cross- cultural life he lived. He was a nomadic-tribal Hebrew, taken captive and transferred to the agricultural and sophisticated society of ancient Egypt. The Joseph story is "archetypical and didactic."[54] It foreshadows the coming bondage in Egypt by Israel, but also shows how God will use a Hebrew slave to eventually outstrip all the wisdom of the land. It is in this context that the submission of Joseph, both to heavenly and earthy authorities, demonstrate dimensions of obedience when faced with blatant injustice.

Following as a Servant

Joseph was thirty years old when he entered the service of Pharaoh (Gen 41:

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[51] Ross, *Genesis*, 591.

[52] Kenneth Prior, *Perils of Leadership* (Downers Grove: IVP, 1990), 11.

[53] Wolf, *An Introduction to the Old Testament Pentateuch*, 121.

[54] Ross, *Genesis*, 590.

46), and so was in some sort of captivity for thirteen years.[55] A length of time in which he had no hope for higher things and in which a long delay had to be endured before he could see the ultimate purpose behind his life. Like Abraham before him, he had to trust God for future hope.

This lengthy time period had many temptations for Joseph to repudiate God if he had so chosen. From the potential for immorality (Gen 39:11-23) to despair (Gen 40:23), Joseph was faced with many challenges of faithful submissive living. Yet, through it all he proved that "faith believes that with God, we are never helpless victims."[56] Because Joseph preserved, he set into motion the development and deepening of his faith and the endurance that enabled him to keep on going.[57] "It can hardly be accidental then that in all the book of Genesis, only Joseph is described as one who is filled with the Spirit of God (41:38)."[58]

Missionary life can often be a life caught in the in-between times of God calling and of God redeeming. John Walton comments that our lives "are written as we live them out, and none of us knows what the ending will look like. Too often we may feel as if we are languishing in the doldrums of life, waiting for God to bring our work or talents to fruition. . . But God wants us to be faithful (as, for instance, Joseph was in Gen 39) where we are, in whatever phase our life or ministry may be."[59] Part of this life of faithful waiting is submitting to God's timetable, knowing that the value of service that a missionary brings is not just in the end result, but it is also measured by the effort and

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[55] According to Genesis 37:2, Joseph was 17 years old when he was sold into slavery.

[56] John Ortberg, *If You Want to Walk on the Water, You've Got to Get Out of the Boat* (Grand Rapids: Zondervan, 2001), 102.

[57] Ortberg, *Walk on the Water*, 103.

[58] John H. Sailhamer, *The Pentateuch as Narrative* (Grand Rapids: Zondervan, 1992), 211.

[59] Walton, *Genesis*, 700.

faith of the journey. The call of God is a call to persevere in all circumstances, knowing

that in God's planning "some people emerge to positions of importance only after a life-

time of struggling in obscurity."[60] Yet, it is also true that many missionaries may never

emerge. God's plan for true servants is often to minister in anonymous obscurity for

their entire lives. They will receive no recognition or thanks, gain no office nor perhaps

realize their original dreams when they first went to the field. Their names and stories

are not told now, but will someday in eternity. They can claim that they followed God

faithfully and that God does not forget anything done in his name (Mark 9:41).

Following in Suffering

Does following God result in a cause-in-effect in life, which leads to fair

compensation for all that one has sacrificed? Should one expect to receive justice

because one has been just? Joseph's life gives the answer that no – there often is no

correlation between faithful and submissive living and equality and justice.

Joseph becomes a slave and an outsider, a Hebrew among Egyptians, through

no fault of his own. He was destined to be a leader of his people, and yet instead, life

brought him into subservient slavery. God could have changed the events of his life but

instead, his "future hangs in the balance. He is alone in Egypt, separated from family,

vulnerable, with a cloud over his future."[61] Clearly, the biblical narrative describes

Joseph as a man caught up in his own times and trapped under earthly powers. Yet,

there is also a hint that behind all rests the ultimate authority of the sovereign God. In

that very precarious situation, Joseph is not alone. God is with him.[62] But still there is

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[60] Walton, *Genesis,* 710.

[61] Hamilton, *Genesis 18-50,* 459.

[62] Genesis 39 has a four-fold stress on the fact that the Lord was with Joseph (39:2,3,21,23), an emphasis noted by Stephen in his review of Israel's history (see Acts 7:9).

profound suffering and injustice in the tale. "Nothing in the story seems fair, just or good, and the God who intervenes against evil in the fall narrative, flood story and the tower of Babel episodes does nothing the text cares to mention about these outrages."[63]

Such an experience can make or break a person. For Joseph, it led him into a deeper faith and a greater reliance upon the Lord.

> That Joseph did not lose faith is proven by his willingness to interpret the dreams of the cupbearer and the baker . . . this passage makes it clear that God put his servant in this adverse situation to test his perseverance in the promised hope. Joseph seized the opportunity to demonstrate his faith, and when the dreams were fulfilled exactly as predicted, he must have been greatly encouraged in his faith.[64]

It is ironic that despite this encouragement from God, he never met with any tangible success during his early stay in prison. For example, no reward came his way for correctly interpreting the cup bearer's dream. In fact, he was forgotten by him (Gen 40:23). Yet, Joseph's faith and character was not destroyed and he was able to survive and eventually see God's hand in the events of his life. As he later tells his brothers: "And now do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you."[65]

The overarching guiding truth behind the Joseph story is that God's will is always good, no matter how it may appear at the moment. But this revelation comes at a price for Joseph had to learn obedience through suffering. Such was the means which produced in him godly fear and hence godly wisdom. "Like Solomon, Joseph stands as a prototype of all the later wisemen in Israel. All future leaders must be measured against him. It is hardly surprising, then, that one sees foreshadowed in the picture of Joseph elements that later resemble David, Solomon, and ultimately the Messiah

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[63] Paul R. House, *Old Testament Theology* (Downers Grove: IVP, 1998), 83.

[64] Ross, *Genesis*, 629.

[65] Genesis 45:5; Cf. the great statement in Genesis 50:20: "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives."

himself."[66] There was divine purpose in the selling of Joseph into slavery. "It was not the brothers who sent Joseph to Egypt – it was God. And God had a purpose for it all."[67] Behind all the events and human plans recounted in the narrative lies the unchanging plan of God to bless the nations through his people.

In following God's plan for his life, Joseph suffered. But his suffering had redemptive purpose and thus ultimately had deep meaning, even if Joseph himself had no knowledge of it during his trials. As one author has stated, suffering is "a necessary part of putting right a broken and a fallen humanity, an experience neither to be denied nor to be sought."[68] Suffering, therefore is a tool to develop both the deeper transformation of the person and the ripening of marvelous fruit in divine ministry and is center in a theology of followership.

Followership and Moses

Moses is the poster child for many leadership books.[69] But for Moses as with others in the Bible, the question is not who Moses is but who is with Moses in his call, in his intercession for Israel, and paradoxically in his own leadership.

The Call of Moses – Exodus 3

As important as the call of Abram in Genesis 12 is to the history of Israel, Moses' call in Exodus 3 is equally significant, for it not only establishes the means of which God

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[66] Sailhamer, *Pentateuch as Narrative*, 213. See for example Heb 5:8 which also speaks of Jesus learning obedience through suffering: "Although he was a son, he learned obedience through what he suffered."

[67] Sailhamer, *Pentateuch as Narrative*, 223.

[68] Leighton Ford, *Transforming Leadership*, (Downers Grove: IVP, 1991), 131. The Apostle Paul also saw redemptive purpose in suffering and a divine necessity, see I Thess 3:4.

[69] "Spiritual leaders see Moses especially engaging." in, Reggie McNeal, *A Work of Heart* (San Francisco: Jossey-Bass, 2000), 3. The detailed study of Moses' life goes back in Christian sources to at least Gregory of Nyssa (d. 394).

is going to redeem his people from slavery, but also serves as the prime example of calling in the Old Testament.[70] The calling of God is of great theological import in the Bible. For missionaries to have any biblical understanding of followership, a proper position on calling derived from this central example is crucial for God's call of Moses is "to be his agent of deliverance."[71]

The central idea behind calling is God's presence with and in the midst of his people, Israel. It is centered on a relationship. This is taught in God's name, Yahweh, the Divine Tetragrammaton, יהוה. This name given to Moses at the time of his call, is derived from the phrase in Exodus 3:14 "I am who I am" (אהיה אשר אהיה). These three words in the Hebrew Bible are some of the most debated in the entire Old Testament, even as it is also one of the most striking and decisive moments of God's self-revelation. Not only the meaning of the words, but also the purpose is in debate.[72] The view that is most consistent with the context is to understand God's answer not as an evasion but a clear assurance of his presence, "I will be there, as I am here" or "I am here for you."[73]

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[70] See the discussion of the call of Moses with the calls of Joshua (Josh 1), Gideon (Judg 6), Samuel (1 Sam 3), Isaiah (Isa 6, 40), Jeremiah (Jer 1) and Ezekiel (Ezek 1) in Peter Enns, *The NIV Application Commentary: Exodus* (Grand Rapids: Zondervan, 2000), 114-120.

[71] John I. Durham, *Word Biblical Commentary: Exodus* (Waco, TX.: Word, 1987), 32. See also Durham's description of God's call through Moses to the nation: "Indeed, the Book of Exodus may be seen as a series of interlocking concentric circles spreading toward the narratives of the coming of Yahweh: to Moses in chaps. 3 and 4, to all of Israel in chaps. 19,20 and 24, and to Moses representing Israel in chaps. 32,33 and 34.", xxi.

[72] For various technical discussions of the Hebrew meaning in commentaries on Exodus see: Durham, *Exodus*, 38-41, Enns, *Exodus*, 102-108, Bervard S. Childs, *The Book of Exodus* (Philadelphia: Westminster 1974), 60-64, John J. Davis, *Moses and the Gods of Egypt* (Grand Rapids: Baker, 1971), 64-65, U Cassuto, *A Commentary on the Book of Exodus,* trans. Israel Abrahams (Jerusalem: Magnes Press, 1967, reprint, Oxford: Oxford University Press, 1974), 37-38. The usual discussion hinges on whether היה is a simple Qal stem, carrying the fundamental idea of the self-existence of God, or is a causative Hithpael stem, denoting a creative mandate as "He who causes to be." Based upon the explanation given in Ex 3:14 along with the Septuagint reading and the New Testament interpretation using the same Greek form (cf. Matt 22:23; Mark 12:26; John 8:58), the simple Qal meaning is preferable and is the basis for the understanding of God's presence with Moses as used in the discussion above.

[73] William Dyrness, *Themes in Old Testament Theology,* (Downers Grove: IVP, 1979), 31.

There is both theophany and call in this text, brought together as the God who initiates and the man, Moses, who responds. "Theophany describes the advent of God's presence; call describes the opportunity of response to that Presence. Theophany provides both stimulus and authority for response; response, despite a choice, is virtually inevitable following theophany.[74]

God initiates and man follows.[75] Moses had been on no quest to find and follow God. He was simply living his life as a shepherd when God called him to ministry. Mosses was faced with decision. Will he trust God's audience with him, or will he reject the call and hence forfeit his future? The text is extremely realistic about such a struggle.[76] God patiently answers Moses' objections until finally Moses refuses and begs for another to go. The text plainly states only then that "the Lord's anger burned against Moses" (4:14) because of his disbelief.[77] Faith is the key relational dynamic between Moses and God.

The strength of any healthy community or organization is exhibited not by its vision nor the resources it throws into its tasks. Strength and health is formed by the network of complex friendships and relationships.[78] This is the basis of submission within the Trinity and is also the basis for submission of man to God. Submission

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[74] Durham, *Exodus*, 29.

[75] God initiates the encounter not only through a visible sign of the Burning Bush, but also calling out Moses' name twice (see Exod 3:4). Other call narratives also illustrate this aspect (Jeremiah for example was in the womb when called – Jer 1:5). Biblically, this call sets up Christ's response to God's call to become man, himself, and to reconcile fallen humanity to the Father.

[76] Moses gives excuse after excuse in chapters 3 and 4 to deny the call. For a fuller explanation of Moses' hesitancy see Maxie D. Dunnam, *The Communicator's Commentary: Exodus*, (Waco, TX: Word, 1987), 71-75.

[77] This was the similar temptation for Adam and Eve, put to them by the Serpent in the Garden (see Gen 3:1).

[78] For example, in James 2:23, Abraham's faith is derived from his relationship with God. "And the scripture was fulfilled that says, 'Abraham believed God, and it was credited to him as righteousness,' and he was called God's friend."

requires formation through trusting relational networks and is always messier than obedience through organizational policy. Within hierarchies, "positions substitute for persuasion and the rule of law trumps grace, whereas in networks, relationships depend much more upon cooperation than control."[79]

This is the main reason why many organizations, even in the church and mission communities, find it easier to command and control than to work at building the relational context to foster trust and obedience. Yet, for Moses, his call, as well as his whole life afterwards, demonstrates God's desire to work not through commands but with correlative and mutual agreement (see Exod 33:11, Num 12:8, Deut 5:4; 34:10).

Moses finally obeyed God and answered the call of the burning bush and returned to Egypt not because he was forced to submit through fear and terror, but because of a budding love relationship, albeit one which was still in its infancy, between him and his God. This seems to be the conclusion of the writer to the Hebrews, who calls this liberating submission and contentment "faith".[80] Moses chose to follow. Thus God's self-revelation of his abiding presence and personal approachability teaches the relational foundation of trust, belief, obedience, and choice – four essences of faith. "Belief based on love leads to covenant completion."[81] Christian followership should always be based on "surrender to a person, not simply acceptance of an obligation. It is surrender to love, not submission to duty."[82]

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[79] Gibbs, *LeadershipNext*, 98.

[80] Hebrews 11:24-26 reads, "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward." Commenting on this verse, John Piper says, ". . . God is happy with our obedience when our obedience is the overflow of our happiness with God." John Piper, *The Pleasures of God: Meditations on God's Delight in Being God* (Portland: Multnomah Press, 1991), 257.

[81] House, *Old Testament Theology*, 179.

[82] Benner, *Surrender to Love*, 64.

The Intercessions of Moses

One could argue that above all else, Moses lived the life of a supreme intercessor. Even before he responded to the burning bush, he intervened for his people with his attempt with the Egyptian slave master (Exod 2: 11-15). Then called by God, he and Aaron served as mediators between the Hebrews and Pharaoh in the dramatic story of the Ten Plagues (Exod 7-11). Finally, after the establishment of the nation through the giving of the Law, Moses still continued to intercede for the rest of his life for the people with God (Exod 33:7-11). One such example is the incident of the Golden Calf – where he desired to make atonement for the people even at the cost of his own life (Exod 32:32). Moses understood that to intercede for the nation, he needed to step forward and declare his identification with both his people as well as with God's glory and reputation (Exod 32:11-14; Ps 106:23; Cf. also Exod 4:24-26 for the need for Moses to circumcise his son so as to properly indentify with the nation).

Though it may appear strange, some followers for various reasons, prefer to shirk their identification with the God of the Bible. Following God does not permit this. Missionaries working in a Muslim context often face a strong temptation to deflect their identification with Christianity as exhibited by the current issue of C5 contextualization among Muslims. They would benefit from reflective thinking on this passage and whether in accommodating Islam some have moved away from biblical identification with the true God.[83]

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[83] C5 contextualization has generated a sensitivity to look for things from Muslim cultures that can be redeemed to provide a launching pad for the gospel. Being both culturally sensitive and more fruitful in the Muslim milieu are God given desires but in trying to reach Muslims in more effective ways, many missionaries are flocking to the "cutting edge" of missiology by becoming a Muslim to win Muslims (or training Christians to become Muslims to win Muslims). C5 has been embraced by many with the hope of seeing successful people movements to Christ. The foundational biblical passage used to support a C5 strategy for church planting among Muslims is 1 Corinthians 7:20. "Each one should remain in the situation which he was in when God called him." The theory goes that if a person was a Muslim he or she should remain a Muslim after coming to Christ. However, the context in 1 Corinthians 7 is addressing the issues of marriage and singleness and is not encouraging believers to continue in their former religion.

Through the renewal of the Abrahamic rite of circumcision, Moses and the people are joined together through formal identification. He must become the representative of his people in every way. In doing so, he will foreshadow Christ's similar role in the New Testament by becoming man (John 1:14). It is also interesting that incarnational identification involves a price to Moses: physical pain and suffering. Watchman Nee says that serving others involves "intercession plus atonement."[84] To follow God into ministry, to intercede for others on their behalf, demands a giving up any rights and privileges, being content if pain and suffering is the result. "Spiritual communities are sometimes burned" by those "who have not cast their lot with them."[85] Identification with a community is essential for any true committed follower.

The Leadership of Moses

The dominant human personality of the Exodus and the entire Old Testament is Moses. Moses was the one who "organized the nation, promulgated their laws, and under God, led them forty years through the wilderness. He was prophet, a priest, and almost a king as he directed every facet of national life."[86] Yet, the biblical record often depicts Moses as a reluctant leader. Here is a man who is portrayed in the biblical account as one who struggled in his role and saw it as much as a burden as a joy.

There is a difference between a Muslim's religion and his or her cultural familial milieu. This is a critical distinction that C5 does not follow; the people know what Paul believes. Very few Muslims at the mosque or elsewhere know what a C5 person believes. Most C5'ers come into the mosque and line up in the shalat line. They are perceived as Muslims. They have no distinguishing mark that says they are not followers of Islam. See, Greg Livingstone, *Planting Churches in Muslim Cities: A Team Approach*, (Grand Rapids: Baker, 1993); John Travis, "Must All Muslims Leave Islam to 'Follow Jesus?'" *Evangelical Missions Quarterly* 34:4 (October 1998): 411-415; Dudley Woodberry, "Contextualization among Muslims: Reusing Common Pillars" *International Journal of Frontier Missions* 13 (1996) : 171-186.

[84] Watchman Nee, *Spiritual Authority*, (New York: Christian Fellowship, 1972), 137.

[85] McNeal, *Work of Heart*, 17.

[86] Wolf, *Introduction to the Old Testament Pentateuch*, 47. Wolf comments that according to several midrashic texts, the Jews did in fact consider Moses to be their king.

Perhaps by personality (Num 12:3) or by feelings of inadequacy, Moses was well aware of his limitations (Exod 4:10). It his worst moments he would cry out: "What am I to do with these people?" (Exod 17:4) and it is no accident that he was called to team ministry to share his burdens[87] The Bible shows Moses as a man of flesh and blood and at times weary, lonely, and frustrated with the ingratitude of Israel.

During the long years of wandering Moses heard a great deal of grumbling from others. His patient obedience therefore is quite remarkable, and revealed that he knew that the people's complaints were really directed toward Yahweh.[88] Therefore, except for his one occasion of great sin,[89] Moses submitted obediently to Yahweh's will and trusted his word. "Through all their difficulties Moses remained their faithful and loyal leader, a skilled shepherd tending his wayward flock."[90]

God wishes his people to rely on him and not on other authority, however gifted or skilled. Moses was a great leader because he was first a great follower, which is a corrective to the dangers of authoritarianism. The spiritual authority of Moses was confirmed in the rebellion of Korah in Numbers 16-17. By the budding of Aaron's rod (Num 17:8), God put his stamp of approval upon Moses and Aaron's leadership through the sign of resurrected life. "Authority, then, does not come by striving. It is set up by God. It depends not on a position of leadership but upon the experience of death and resurrection."[91] Authority flows directly from ministering God's authority. It flows into

[87] See Deuteronomy 1:9-18 as a good summary of Moses' request for shared leadership. See also Numbers 11:10-15 for a single example of Moses' weariness as a leader.

[88] For example, see Exodus 16:8, "You are not grumbling against us, but against the Lord" and Numbers 16:11, "It is against the Lord that you and your followers have banded together."

[89] Numbers 20:1-13 where Moses and Aaron sinned at the water of the rock of Meribah, where both men disobeyed the Lord's command and sought their own glory. Of course, both would suffer the consequence of not entering the Promised Land as a result of this disobedience (vs.12).

[90] Wolf, *Introduction to the Old Testament Pentateuch,* 49.

[91] Nee, *Spiritual Authority,* 142. See also, Frank Viola, *Reimagining Church,* (Colorado Springs: Cook, 2008), 190, for a similar observation on the story.

people's hearts and makes them conscious of something deeper and bigger than them-selves. "Ministry grows from resurrection life and is rooted in God."[92]

For Korah and his followers, this passage is also a case study in self-seeking that moves them to reject God's delegated spiritual authority. "It is the rebellious nature of man that makes him want to obey God's direct authority without being subject to the delegated authorities God has established."[93] Missionaries who claim direction solely from God should reflect long and carefully upon the story of rebellion in Numbers 16-17.

Followership and Ruth

The book of Ruth is a story of living the life of חֶסֶד (Hesed). Hence it is a "gentle book"[94] and carries the deep theological theme of the kindness (hesed) of God toward his people. However, such kindness should not be seen as merely heartwarming and reassuring, but rather, "if kindness is its theme, it is kindness of a radical and controversial sort; a kindness that makes ripples."[95] But it is in these ripples that God is at work and which makes this story a unique missionary book. Ruth, like a missionary, is called to leave her homeland, language, culture and embark on a venture totally unknown without much tangible assurance that God will be with her.[96] Naomi and

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[92] Nee, *Spiritual Authority*, 154. It is important to note that the early church focused not upon the death of Christ but the resurrection. See Willard, *Spirit of the Disciplines*, 37.

[93] Willard, *Spirit of the Disciplines*, 73.

[94] Barry G. Webb, *Five Festival Garments: Christian Reflections on the Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther*, New Studies in Biblical Theology, no. 10 (Leicester, England: Apollos, 2000), 37.

[95] Webb, *Five Festival Garments*, 37.

[96] "The choice Ruth faces is between the familiar and the unknown. The opportunity is wide open for Ruth to go back to her people, her old customs and culture, and above all her old gods." in David Jackman, *The Communicator's Commentary: Judges, Ruth* (Dallas: Word, 1991), 326. Also, "In essence, the writer stressed that foreigners who live out the Israelite ideal of *hesed* toward Yahweh and toward Israel merit inclusion." Robert L. Hubbard, *The New International Commentary of the Old Testament: The Book of Ruth* (Grand Rapids: Eerdmans, 1988), 41.

Ruth's first conversion (1:14-18) is the key passage for followership:

> At this they wept again. Then Orpah kissed her mother-in-law good-by, but Ruth clung to her. 'Look,' said Naomi, 'your sister-in-law is going back to her people and her gods. Go back with her.' But Ruth replied, 'Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if anything but death separates you and me.' When Naomi realized that Ruth was determined to go with her, she stopped urging her.

This passage has rightly been quoted in many situations of fidelity, even though the Hebrew itself is brisk and as succinct as it can be.[97] In verse 14, the verb "to cling" is the word of committed faithful cleaving into a deep personal relationship – used of the man for his wife in the Garden (Gen 2:24) as well as for the committed faithfulness which God desires of his covenant people in response to his saving grace (Deut 10:20). The "clinging" of Ruth to Naomi is deeply marked by a personal commitment between the two. It implies firm loyalty and deep affection which "involves leaving membership in one group to join another."[98] Theologically, "to follow" here demands a relational context and an identification that goes beyond duty. Ruth, the Moabites, is displaying hesed-living which is usually reserved for only a follower of Yahweh. For Ruth, identification fosters and leads to deeper community.

But there is also a definite connection that the biblical author gives by stressing the relationship between fidelity and its companion reward. For example, Ruth's loyalty to her family is a model of simple piety. Her loyalty is praised by both Naomi (1:8) and Boaz (2:11; 3:10). Her diligence (2:2,7) and her unhesitating obedience (3:15) show the stamina of one who was willing to undergo the consequences of following, no matter where it might lead her. Ruth's obedience is also not only to Naomi but ultimately to

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[97] For a discussion of the Hebrew see Edward F. Campbell, Jr. *The Anchor Bible: Ruth* (Garden City, New York: Doubleday, 1975), 74.

[98] K. Lawson Younger, Jr. *The NIV Application Commentary: Judges/Ruth* (Grand Rapids: Zondervan, 2002), 423.

Naomi's God (1:16). She manifests deepening levels of identification and followership through the recurring theme of emptiness and fullness.[99] She commits to friendship, to family, to community, and finally to God. Her decision to submit to God's providence in all these spherical relationships results in fruitfulness (4:13-22). Yet, in all "such decisions there is a counting of the cost and a cost to be paid. There are moments of doubt and loneliness."[100]

Such doubt is true to life experience. As Boaz says: "May the Lord repay you for what you have done. May you be richly rewarded by the Lord, the God of Israel, under whose wings you have come to take refuge (2:12)." The providence of God rules over all events and brings blessing to those who trust and follow him. But this providence is distinctly hidden. Though God does not play a leading role in any of the action of the story, he is still behind the every scene.[101] In some form, divine will and human action go hand in hand. Like Joseph before her, Ruth sees God at work in the life of a submissive follower. So, even though Naomi has a plan of immediacy (3:1-4), she never controls the outcome or the blessing which follows. Such blessing touches Naomi's family, but also is deeply embedded in the salvation story of a nation and the world. In this sense, Ruth is a missionary story of God's redeeming work.

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[99] Webb, *Five Festival Garments*, 48-51. See also the idea of rebellion and return in the book, 41.

[100] E. M. Blaiklock, *Today's Handbook of Bible Characters* (Minneapolis: Bethany House, 1979), 121. Blaiklock quotes Keats' poem *Ode to the Nightingale* to reinforce this idea: "The sad heart of Ruth, when sick for home/ She stood in tears amid the alien corn."

[101] Ronald M. Hals, *The Theology of the Book of Ruth*, Facet Books Biblical Series, no. 23 (Philadelphia: Fortress Press, 1969), 16-17. "Notice, e.g., the way the story avoids any kind of direct revelation. The people in the book hear no voice from heaven such as Hagar heard in Genesis 21:15-18. No overt miracle relieves their need, in contrast to the widow of one of the sons of the prophets in 2 Kings 4:1-7. Unlike Hannah in 1 Samuel 1, Naomi does not visit any shrine, engage in any cultic worship, or receive any assurance from a cultic official."

Followership and David

Ruth is the ancestor of David, the greatest king that Israel ever knew. Under David and his son Solomon, Israel reached its golden age of power and glory. Later generations would always remember that age and look back upon it with nostalgia and with pride.[102] David united Israel in his person as it had never been united before. In addition, he completed the conquest of Canaan, which had been left unfinished from the days of Joshua, as well as founded a dynasty by passing his power onto his son. As John Bright states, all of this was "a new thing in Israel."[103]

But David was so much more than a political ruler. He was a king, but also a warrior, shepherd, and poet who matured into a man after God's own heart.[104] His intimate relationship with Yahweh is reflected in more than seventy psalms that he wrote. However this relationship was tested at times as David is also recorded as one of the greatest of Old Testament sinners. Among his sins are: his disobedience in taking a census, his adultery with Bathsheba, and his murder of her husband, Uriah.[105]

So David was a sinner, but the redeeming factor of his life was that he was a repentant sinner. When all was said and done, "David was a man after God's own heart because he knew repentance, because he could bow with humility beneath chastening, and because his life fed on faith in a grand unfolding plan."[106]

It is this sense of "brokenness rather than control" that is the tipping point in David's life. Three observations on followership will be made: 1) what it means to be a

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[102] For a discussion of the Davidic Kingdom and its theological prototype for successive generations see John Bright, *Covenants and Promises* (Philadelphia: Westminster Press, 1976), 49-77.

[103] Bright, *Covenants and Promises*, 51.

[104] See among other texts, Acts 13:22.

[105] See for the census 2 Samuel 24:1-17, and for the story of David and Bathsheba 2 Samuel 11:1-27.

[106] Blaiklock, *Today's Handbook*, 42.

"man after God's own heart," 2) how friendship and community influenced David, and 3) the interplay of kingship authority between Saul and David and David and Absalom.

David as a "man after God's own heart"

1 Samuel 13-15 deals with the early reign of King Saul and serves as a bridge to the rise of the kingship of David and the rejection of Saul. 1 Samuel 13:14 describes the denouncing of Saul by Samuel and the replacement of him with a man after God's heart:

> 'You acted foolishly,' Samuel said. 'You have not kept the command the LORD your God gave you; if you had, he would have established your kingdom over Israel for all time. But now your kingdom will not endure; the LORD has sought out a man after his own heart and appointed him leader of his people, because you have not kept the LORD's command.'

Putting aside the question of whether this means Saul was deposed as king immediately or whether this just referred to Saul's lost opportunity to establish an eternal dynasty,[107] this verse "unobtrusively but effectively directs our attention toward one central theme, viz. the relationship between the kingship and obedience to Yahweh."[108] The same thought occurs later during another confrontation of Saul by Samuel, in 1 Samuel 15:22: "to obey is better than sacrifice." Saul forfeits his kingship through disobedience.[109] Instead, God wants a "man after his own heart." As most see it, the term "heart" connotes "will" or "choice" in this context and "emphasizes Yahweh's freedom in selecting a replacement for Saul."[110] This choice is based upon a relational context that leads to total obedience. "Yahweh must have 'a man after his own

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[107] For a discussion on this topic see, Walter C. Kaiser, Jr., *More Hard Sayings of the Old Testament* (Downers Grove: IVP, 1992), 147-150.

[108] P. Kyle McCarter, Jr., *I Samuel: The Anchor Bible 8* (New York: Doubleday, 1980), 229.

[109] David F. Payne, *I & II Samuel: The Daily Study Bible Series* (Philadelphia: Westminster Press, 1982), 65. Payne lists Saul's sins as threefold: 1) lack of faith, 2) abusing his office, and 3) disobedience.

[110] Bill T. Arnold, *The NIV Application Commentary: 1 & 2 Samuel* (Grand Rapids: Zondervan, 2003), 199. Cf. McCarter, *I Samuel,* 230, and Robert P. Gordon, *I & II Samuel: A Commentary* (Grand Rapids: Zondervan, 1986), 134.

choosing' as king and only if a man is obedient to Yahweh can he hope for his son to be chosen to succeed him as king."[111]

As for David, no details of his "heart" is given in the text. All that can be said is that God values character about all other considerations. Once Samuel anoints David in I Samuel 16, God will affirm him as king by giving David "the Spirit of the Lord." (I Sam 16:13). Ten times David would be called the Lord's anointed from this date onward.[112] Despite his own brokenness and sin, it is clear that when one studies the history of David's kingship his overriding concern was to honor God with his words and actions. "He did not adopt the goal of becoming the greatest king in Israel's history. His goal was to live out his call, not to have the call serve him. His own reputation would be bound up in his faithfulness to his call. God's purposes, not his own, captured his life efforts."[113]

The difference between Saul and David would center around the identities of authority, power, and control. This passage exposes Saul's larger problem, he never understands and so fails to accept Yahweh's structure of authority. "Saul's guilt derives from his determination to usurp power rightly belonging only to Yahweh and his servant, Samuel."[114] David's response to God's anointing was completely different. He stood absolutely for God's authority. "Because David maintained the authority of God, God acknowledged him as a man after His own heart. Only those who are subject to authority can be authority."[115] Submission resides in the heart and not just in one's outward performance; for security rests in relationship between God and man. David, not Saul "becomes the chief model according to whom the messianic expectations are

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[111] McCarter, *I Samuel,* 230.

[112] Walter C. Kaiser, Jr. *Old Testament Theology,* 148.

[113] McNeal, *Work of Heart,* 27.

[114]Arnold, *1 & 2 Samuel,* 201.

[115] Nee, *Spiritual Authority,* 44.

shaped."[116] All of this happened because David obeyed as a man after God's own heart.

David's Community and Friends

"Organizations by their very nature are betrayers."[117] So, says Viv Thomas, in talking about the problems and the lack of community in mission organizations. However, a clear understanding of the community within the Trinity informs and protects authority for if God is Three-in-One, community must be at the heart of any biblical mission for God and obedience is derived out of such relationship. David's life should be told in this context for he was a person constantly surrounded by others. David "apparently craved community."[118] Perhaps the foundation of David's community grew out of a deep sense of the security he had with the Lord. He seemed to be a person who was not afraid to ask the hard questions and even more repented when he received hard answers.[119] Spiritual people who are fairly intact in their self-esteem build community. David's community was more than simply servants and court hanger-ons. His followers were prominent and strong people. Followers supreme, they sensed in David someone likeminded, as a man submitted to God.[120]

> David was perceived to be a man who was not in submission to his own initiative and idea; he was a man who lead Israel while God was leading him. The demonstration that God was leading David is crucial in his relationship with his people: it enabled them to tell the reality surrounding the symbolism of anointing. God was with David in battle, God was with David in the encounter with Goliath,

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[116] Elmer A. Martens, *God's Design: A Focus on Old Testament Theology* (Grand Rapids: Baker, 1981), 134.

[117] Viv Thomas, *Future Leader* (Waynesboro, GA: OM Publishing, 1999) reprint, 2001, 32.

[118] McNeal, *Work of Heart*, 29.

[119] For example in his horrific actions with Bathsheba and Uriah, when confronted by Nathan, he repented, learned, and moved on. He did not define himself by his failures, however painful and costly. See 2 Samuel 11:1-27 and Psalm 51.

[120] See 1 Chronicles 11 and 12 for comprehensive lists of David's mighty men and the moving story of them risking their lives for David. Also see 1 Samuel 19-20 for the story of David's friendship with Jonathan.

and God had enabled David to overcome Saul. David's ability to follow was central to his relationship with Israel: through this the people could see that he was able to do the job of leading.[121]

David was first a follower before he was a leader. The Bible nowhere describes him as a person seeking places of prominence and glory. Rather both tradition and biblical evidence point to David as a devout follower of the Lord God, who wrote about his relationship with Yahweh in songs of worship.[122] He danced before the Ark of the Covenant because of his love and delight in God.[123] The heart of David was not self-centered but grew in expansive openness with big room not only for his God but also for many others, even those outside his circles of friends.

This resulted in at least one amazing truth: Israel saw David as theirs, rooted in shared experiences. He identified with his people and they with him – key ingredients to following and leading. Such closeness ensures the ability to listen together, builds trust, and produces life-long friendships. True followership is always relational, not confined to task fulfillment, with love forming its foundation. It seems clear that Israel "loved David, and love is prepared to follow."[124] There is a huge sense of respect, honor, and dignity between David and his people, which was often expressed in intimate vocabularies of honor and appreciation (2 Chr 11:19 for one such example).

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[121]Thomas, *Future Leader,* 34.

[122] The Qumran Psalms Scroll accounts David as author of 4,050 psalms. G. Vermes, *The Dead Sea Scrolls in* English, 2nd ed. (New York: Penguin Books, 1979), 265. See also Acts 13:33, Heb 4:7. Over 70 Psalms are ascribed to David with most found in the first two books of the Psalter (Pss 3-72). See Gerald H. Wilson, *The New Application Bible Commentary: Psalms,* vol. 1 (Grand Rapids: Zondervan, 2002), 19-30 for a discussion of the collection and authorship of the Psalter and its historical usage.

[123]See the story in 2 Samuel 6 and Psalm 24 where David's preoccupation with candor, goodness, and love of truth is in contrast to Michal's embarrassment and self-consciousness.

[124] Thomas, *Future Leader,* 37.

David and Kingship Authority: the Tale of Three Kings

The interweaving stories of Saul, David, and Absalom confirm the truth of Hosea 8:4, concerning the human need for power: "They have set up kings without my consent; they choose princes without my approval." Gene Edwards in his classic and brilliant parable of these three kings, says that these stories are supremely a "portrait of submission and authority within the kingdom of God."[125] By contrasting the actions, words, and responses of David first with Saul and then Absalom, Edwards points out how hard complex obedience is to designated authority due to the confusion of when or if God ever removes his spiritual authority from a person.

David and Saul: Patient Waiting for God's Action and Timing

From all appearances, Saul was the ideal choice for king (1 Sam 9-12). However, within two years of coming to the crown, Saul began to demonstrate erratic behavior and problems in ruling (1 Sam 13:1-16:23) so much so that God through his prophet Samuel, anoints David to take his place (1 Sam 16:13). Henceforth, there was a growing tension between the two (1 Sam 18:6-9, 12; 19:18-27:12; Pss 13; 34; 52; 54; 56-57; 63; 142). But David for his part, never sought to lift his hand against "God's anointed" (1 Sam 24:6) and his protracted struggle with Saul played a significant role in shaping his heart because of his determination not to challenge the authority of Saul.

But it is not enough to proclaim David as a man with a magnanimous spirit toward Saul. For David, his actions are determined by his relationship to God and to what God has directed him in the past to do. "It is more important that he complies with the will of God where it is unmistakably clear."[126] For David, the issue was whether he

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[125] Gene Edwards, *A Tale of Three Kings: A Study in Brokenness* (Carol Stream, IL.: Tyndale, 1980), xv.

[126] Hans Wilhelm Hertzberg, *I & II Samuel: A Commentary*, trans. J.S. Bowden, vol. 7 (Philadelphia: Westminster Press, 1976), 96.

was going to trust God through submissive waiting or would he take matters into his own hands. Patience and endurance are qualities rich in goodness and blessing. In David's mind, the crown could wait. He reveres Yahweh too much. "David is singularly and simply motivated by his reverence for Yahweh and his devotion to Yahweh's anointed."[127] David never challenged God's plan or timing. As postmodernism takes center-stage in the minds of the next generation of missionaries, "the idea of . . . personal risk and discomfort for the sake of faithfulness to an idea one holds as 'true' will become more and more of a rarity."[128] David's example speaks mightily in putting aside expediency by surrendering to God's purposes no matter how long a task, a calling, or a promise may take. One simply trusts God to be faithful to his word.

David and Absalom: Patient Waiting for God's Affirmation and Truth

Part of David's greatness lies in his unflagging devotion to Yahweh even when under the Lord's discipline. Though the greater part of conflict between David and Absalom resides with the latter, David does not come off completely innocent.[129] However, one major distinction between the two redeems David: "at least David showed a genuine consideration for his people that was lacking in Absalom."[130]

So, as far as followership is concerned, the difficulty can lie in the inability to discern exactly who is at fault and who, in the mess of human brokenness, is "the Lord's anointed."[131] One way toward discernment, however, is to ask who is willing to submit to

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[127] Arnold, *1 & 2 Samuel,* 334.

[128] Arnold, *1 & 2 Samuel,* 337.

[129] For a discussion of David's failings in this conflict see Payne, *I & II Samuel,* 228-229.

[130] Payne, *I & II Samuel,* 229.

[131] Edwards, *Three Kings,* 21. For a discussion on the uncertainty of Christian commitment see Daniel Taylor, *The Myth of Uncertainty: The Reflective Christian and the Risk of Commitment* (Downers Grove: IVP, 1992).

God's judgment? Absalom was willing to divide the kingdom for followers. David fled rather than cause division and was willing (unlike Saul before him) to abide God's will (2 Sam 16:5-14). He believed that the hidden motives of the heart would be revealed in time and left the destiny of the kingdom in God's hands.[132]

"The abuse of God-given power to accomplish God-given mission is a great temptation for contemporary believers today."[133] Absalom serves as a warning. Henri Nouwen regards naked power as one of the greatest temptations people face. He writes: "It seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life."[134] For Nouwen, the temptation of power is greatest when "intimacy is threatened."[135] The recurring themes of community, love, and intimacy follow in the footsteps of King David. Personal empire-building has no place in the submissive soul. David speaking about God, can voice the words that should be in every missionary's mouth, whether leader or follower: "let him do to me whatever seems good to him" (2 Sam 15:26).

Followership and Daniel

The book of Daniel is a wealthy source of material for those interested in both leadership and followership. Many a sermon has been preached about Daniel being a great as well as famous leader. However, even though Daniel is celebrated in Jewish history[136] as one of its most famous leaders, "he was never in organizational control" and

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[132] "David taught me losing, not winning. Giving, not taking. He showed me that the leader, not the follower, is inconvenienced." Edwards, *Three Kings*, 49.

[133] Arnold, *1 & 2 Samuel*, 613.

[134] Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad, 1989), 59.

[135] Nouwen, *In the Name of Jesus*, 60.

[136] The historicity and dating of the book of Daniel is acutely debated but should not be a factor in the

"was always someone's servant, responding to the agenda of others."[137] If leadership is about being in control, then "Daniel was not a leader."[138]

The fall of Jerusalem, the destruction of the Temple of Solomon, and the deportation of the leadership and upper classes of Judah between the years 609 – 586 B.C. "was the most devastating historical and theological event in all of Israel's and Judah's long history."[139] How does one make sense of such an event? The book of Daniel's answer was that despite appearances, God is sovereign and in control. Without such a firm belief in God's sovereignty, a submissive response in the face of injustice becomes just masochistic fatalism. The best-known incident in the book is the story of Daniel in the lion's den (chapter 6). Though the message of the story is "hardly that the innocent, believing confessor can always be saved from martyrdom"[140] yet, the truth taught here is that God will grant victory – even if it is only in the existential form of Jesus' statement "he who loses his life will save it" (Mark 8:35).

The story of Daniel in the lion's den chronologically comes at the end of his life in Babylon. Daniel is by now an elder statesman who has found favor with the king, earning him envy from other junior authorities jealous of his position. Therefore his political opponents passed a law calling for a total ban for thirty days on any petition or even any prayer to god or man other than the king of the Median-Persian Kingdom (6:6-

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present discussion on followership. For a classic defense of the traditional early date by an evangelical see Robert Dick Wilson, *Studies In the Book of Daniel: A Classic Defense of the Historicity and Integrity of Daniel's Prophecies* (Robert Dick Wilson, 1917; reprint Grand Rapids: Baker, 1979). For an evangelical response proposing the late date hypothesis see John E. Goldingay, *Word Biblical Commentary: Daniel*, vol. 30 (Dallas, Word Books, 1989), 320-335.

[137] Thomas, *Future Leader*, 52.

[138] Thomas, *Future Leader*, 52.

[139] Eugene H. Merrill, "A Theology of Ezekiel and Daniel" in *A Biblical Theology of the Old Testament*, ed. Roy B. Zuck (Chicago: Moody, 1991), 387.

[140] Goldingay, *Daniel*, 133.

9).[141] Daniel, a righteous Jew, who prayed three times a day was now in the crosshairs (6:10). "It will thus be seen that such an interdict would work grave hardship upon a pious Jew such as Daniel in that, if he obeyed it, he would not be able to pray directly to God, and if he disobeyed it, he would appear to be disloyal to the king whom he faithfully and devotedly served. The conspirators had done their work well."[142]

Daniel's decision to continue to pray publically marks him in disobedience to the decree and subject to the laws of the land and death in the lion's den (6:12-16). However, he is delivered as his righteousness is vindicated by divine intervention (6:19-22). As he emerges from the den, he claims that the lions have not hurt him "because I was found innocent in (God's) sight. Nor have I ever done any wrong before you, O King" (vs. 22). Daniel's survival attested to his innocence. The message is that God is all-powerful and sovereign.

On the surface, it might appear that Daniel's disobedience gives followers permission to rebel against authority which does not honor God, especially in pagan settings and in facing potential religious persecution.[143] Yet, for Daniel it was not a "question of flaunting his religion and so gratuitously courting trouble" . . . rather he "was not prepared to lower his flag when trouble threatened."[144] Daniel places himself in God's hands and is willing to accept whatever judgment came as a result of his decision. He submitted totally to the consequence in the face of injustice because he knew that his

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[141] This law which had as its purpose the intention to set up the king as the ultimate authority will actually imprison him to its own authority. For an excellent discussion of the right of law in the book of Daniel see Roy Clements, *Faithful Living in a Faithless World* (Downers Grove: IVP, 1997), 110-115.

[142] Edward J. Young, *The Prophecy of Daniel* (Grand Rapids: Eerdmans, 1977), 134.

[143] Much like Daniel, many missionaries on a daily basis find themselves in situations where very pagan secular civil governments demand a missionary to act against their training and conscious – for example through graft and bribes. There are no easy answers, see Gregory Nichols, "A Case for Bribery: Giving verses Taking" in *East-West Church & Ministry Report*, vol. 5, no. 1, Winter 1997.

[144] Norman W. Porteous, *Daniel* (Philadelphia: Westminster, 1965), 90.

first allegiance was to God.[145] He practiced the principle of Acts 4:18-19 where Peter

and John say it is better to obey God than man and so suffer what the verdict costs.[146]

This is the supreme cost of discipleship, the willingness to die for one's faith. But

the faithful need not feel abandoned for God did shut the lion's mouths, which "witness

to the fact that pagan powers do put believers under pressure, but that these powers are

destined to be defeated, and ultimately to bow before the name that is above every

name."[147] There is really no contest between these two kingdoms. Daniel might not

have submitted to human authority, but he did commit to the consequences of his

disobedience and God honored him for it. In doing so, though he was prepared to

encounter hostility, he was used to maintain the honor of the true God in a pagan land:

truly a missionary task of faith under pressure.[148] So when faced with a similar choice

today, Daniel's example shows how to behave. One need not rally the troops for a strike

of armed resistance, but rather as Daniel, prepare oneself for death. "Christians do not

fight for their beliefs by assaulting or killing, but by dying."[149] It is this willingness to risk

death through faithful submission which amazes the world. It is not surprising that the

early church saw in Daniel's deliverance a foretaste of the resurrection of Christ.[150] All

hatred is ultimately against God. It is against God that this decree was made and it is

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[145] Hartman and Di Lella state that such a law "has no parallel in history." Louis F. Hartman and Alexander A. Di Lella, *The Book of Daniel*, Anchor Bible 23 (New York: Doubleday, 1978), 198.

[146]"Judge for yourselves whether it is right in God's sight to obey you rather than God."

[147] Goldingay, *Daniel*, 135. See also, Isaiah 45:23; Philippians 2:10-11.

[148] "When anyone makes this claim for his religion in the world today he is bound to face the same problems that Daniel faced. Jesus warned his disciples that if they witnessed to him clearly and faithfully and served him loyally they would never be able to avoid presenting the same kind of offence, or having the same shattering impact on a world so rich and varied in its cultural and religious traditions." In Ronald S. Wallace, *The Lord is King: The Message of Daniel* BST (Downers Grove: IVP, 1979), 108.

[149]Tremper Longman III, *The NIV Application Commentary: Daniel* (Grand Rapids: Zondervan, 1999), 171.

[150]Sinclair B. Ferguson, *The Communicator's Commentary: Daniel*, vol. 19 (Waco, TX.: Word, 1988), 140.

faith in God that allowed Daniel to take his stand.

One final note is in order, Daniel, full of the Holy Spirit,[151] was a visionary. In his book, he detailed vision after vision of the evil behind earthly thrones.[152] There is a powerful, irrational, and most probably demonic element to the conspiracy to discredit Daniel: "Holy Scriptures indicates that hatred itself cannot arise out of the goodness of creation as God made it, but can have its origin only in the intrusion of the satanic mind and spirit and power into the life of this world . . . Its presence is therefore as absurd as its nature is irrational."[153]

The story of Daniel must be placed within the larger context of Satan against God's people. A follower must recognize this spiritual dynamic of ministry. Discernment is needed or else one will play right into the hands of the enemy.[154] Whenever the issue of submission and authority comes into tension, there lies behind it most probably a much bigger issue than most think. The spiritual formation needed by a missionary today must recognize the importance of spiritual discernment (the discernment of the spirits).[155]

Followership and Esther

The book of Esther, has been read annually in the synagogue on Purim for more

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[151] Daniel 6:4 uses the word "excellence" or "surpassing" as the adjective before spirit יַתִּירָא רוּחַ - but some commentators see a reference to the Holy Spirit; Young, *Daniel,* 132 and Wood, *Daniel,* 157.

[152] Daniel's vision are found in the last section of the book, chapters 6-12, but also see Nebuchadnezzar's dream in chapter 2.

[153] Wallace, *Lord is King,* 106.

[154] For a discussion of Daniel and the discernment process in ministry which calls for submission, see Clinton, *Making of a Leader,* 110-124.

[155] See chapter 4 and the discussion of Ignatius' Spiritual exercises. Also, see the chapters, "Meet the Corporation" and "The City Revisited" a contemporary and biblical look at Augustine's two cities and of evil behind structures. Tom Marshall, *Understanding Leadership* (Grand Rapids: Baker, 2003), 196-214. For a theological discussion of the two cities see, James Montgomery Boice, *Foundations of the Christian Faith: God & History,* vol. IV (Downers Grove, IVP, 1981), 189-246.

than two thousand years. Yet, it is a book that has a mixed history of acceptance in canonical literature. Esther along with the Song of Solomon has the distinction of being the only two books in the Old Testament that does not mention the name of God.[156]

But the book remains in the canon and so cannot be dismissed lightly. It has a message that powerfully speaks to the missionary who lives under authority in a foreign culture. "The Esther story is an example of how at one crucial moment in history the covenant promises of God had made were fulfilled, not by his miraculous intervention, but through completely ordinary events."[157]

Though the book may not overtly mention God's name, he is there in every page, sovereign behind the scenes. When Mordecai appealed to Esther to use her good offices as queen to save her people, he knew full well that she might refuse. But even if she did so, he still believed that somehow the people would survive: "If you remain silent at this time, relief and deliverance for the Jews will arise from another place" (4:14). The author of Esther knows that "place" is God's right hand because this is not just a story of Jewish ingenuity and a fight for survival and freedom. It is "impossible to read the story as merely a tale of human wisdom and cunning."[158] God is deeply at work in the flow of history.

The social and political structures of this world held under the domination of

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[156] It contains neither the divine name Yahweh, nor Elohim, the Hebrew noun meaning God, nor does it mention Jerusalem or the temple, and it does not even have an example of prayer. Though, Elmer Towns does make the difficult claim that YHWH is found acrostically five times in the book: 1:20, 5:4,13, 7:5,7. Towns, *History Makers*, 503. During the first seven centuries of the Church, no one wrote a commentary on the book, nor during the Reformation period, did John Calvin preach from it. Martin Luther denounced the book, wishing it had never been included in the Bible. "I am so great an enemy to the second book of Maccabees, and to Esther, that I wish they had not come to us at all, for they have too many heathen unnaturalities." In Martin Luther, *The Table Talks of Martin Luther*, trans. William Hazlitt (Philadelphia: United Lutheran Press, n.d.), 13.

[157] Karen H. Jobes, *The NIV Application Commentary Series: Esther* (Grand Rapids: Zondervan, 1999), 41.

[158] David J. Clines, *The New Century Bible Commentary: Ezra, Nehemiah, Esther* (Grand Rapids: Eerdmans, 1984), 270.

Satan and in this case epitomized in the kingdom of Persia, seek to destroy God's people, but these efforts are overcome as God intervenes and reverses the course of events.[159] "Deliverance thus becomes the hallmark of God's presence in history, an attestation to His sovereignty and power."[160] Reversal is a powerful insight into a theology of followership. It is also the redeeming hope between two conflicting world views in the book of Esther.

The first world-view pictures a practicing atheism and is represented by both Ahasuerus (Xerxes in English Bibles) and his court official Haman. Ahasuerus is a portrayal of absolute power gone haywire. In his hubris, he has no moral compulsion in placing his desires uppermost in his decisions.[161] Haman also believes in human power and on the basis of "chance-fate . . . thinks he can annihilate God's people."[162] Put into a position of power, he desires to further his own ends, while giving the impression that he is only interested in furthering the interests of the king (3:8). Haman takes for granted his ability to control events, as well as, to determine what he wants to take place.

The other world-view is represented by Mordecai and Esther. While it also stresses human initiative (4:1-17), it does recognize an important difference. Human responsibility is not "isolated from the conviction that events are part of a pattern for only which the Lord God could be responsible."[163] "For who knows whether you have come

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[159] Paul House details six potential purposes for the book of Esther: 1) the explanation for the feast of Purim, 2) a renewal of the Exodus experience for contemporary Jews, 3) God's sovereignty over the nations taught, 4) the preservation of the Jewish people, 5) the on-going promise of the coming of God's kingdom, and 6) a wisdom tale. House says that "five of the six theories about Esther's purpose stress the Lord's protection of Israel." House, *OT Theology,* 491-492.

[160] Eugene H. Merrill, "A Theology of Ezra-Nehemiah and Esther" in *A Biblical Theology of the Old Testament,* ed. Roy B. Zuck (Chicago: Moody, 1991), 202.

[161] Blaiklock, *Today's Handbook,* 290. See for example his actions in 1:4-8; 1:10-12; 1:19-22; 2:4; 3:8-10; and especially 4:11.

[162] Joyce G. Baldwin, *Tyndale Old Testament Commentaries: Esther* (Downers Grove, IVP, 1984), 37.

[163] Baldwin, *Esther,* 38.

to the kingdom for such a time as this?" (4:14), illustrates Mordecai's belief in God's providence and sovereignty which could override history and man's plans. The book of Esther sets these two world-views in contrast and makes it clear which one is to be preferred. Haman will be thrown down (hung, 7:9-10), while Mordecai will be lifted up (becoming the new court official, 8:2).

Queen Esther is the fulcrum in the middle of these contrasts. It is she who must submit to God's purposes for her life even if it means death. When faced with the need to act, she surrendered to the outcome of her actions: "If I perish, I perish" (4:16). Ray Steadman calls this the principle of the Cross in the book of Esther.[164] Followership calls a person to the hard choice of risk because this story is not about being powerful as the world defines power. Nor is it a moral-story of believers being courageous in times where right and wrong are not so clearly defined and one's life is at risk. Instead, it is a story about dying to self and surrendering by faith to God's purposes in one's life , and trusting God for the outcomes.

> The major theological point of the book of Esther is that God fulfills his covenant promises through his providence. The major point of contemporary significance is that God unfolds his will for individual lives through that same providence . . . The true test is living for Christ at this present moment, in the place where one happens to be, in whatever situation one finds herself or himself.[165]

The book of Esther might be the most true-to-life biblical example of God's providence precisely because God does seem absent in the events of people. The fact that the author presents God as silent in the midst of the nation's deepest troubles is highly significant. Is God absent or is he active? Looking back in the book, the answer is obvious, but for those living through the events they are not. This is reality missionaries face as they weigh options of obedience even as they sense God has not

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[164] Ray C. Stedman, *The Queen and I: Studies in the book of Esther* (Waco, TX.: Word Books, 1977), 26-30.

[165] Jobes, *Esther*, 46-47.

made his presence known. One has no certainty of God's direction and yet decisions have to be made. The book of Esther demonstrates how ambiguous life and history would be if God had only acted and not spoken. Like Mordecai and Esther, mission life is lived out in a secular environment with ambiguity at the center of all things, including an individual's heart. Motives are mixed and while the problem faced in Esther is not that of her stubborn, or deliberate opposition to the will of God, still, "as the occasions when, wanting to do right and thinking we are doing right, we fall into a circumstance or reaction which ultimately proves very wrong and destroys the fruit of the Spirit in our lives."[166]

Like Esther and Mordecai, believers today live outside their comfort zones of safe community living, where God is known and straight rules are taught. Believers are exiles as much as the Jews were in ancient Persia.[167] Exile is not a safe place for death is around every corner. Yet, the Bible reverses all expectations. God is working providentially even in a very antagonistic world and through the history of human events to save his people. He is working to bring all of history to culmination in Christ. The Cross is the only means by which God deals with evil. Surprisingly, it is this death and resurrection that God not only enters into human history through the person and work of Jesus Christ, but is carried on in his hidden sovereignty through the work of his Church.

> The great paradox of Esther is that God is omnipotently present even where God is most conspicuously absent. Jesus' last words were, 'Go, and make disciples of all nations . . . And surely I am with you always, to the very end of the age" (Matt. 28:19-20). And then ironically, he left! Nevertheless, our Lord is omnipotently present even where he is most conspicuous absent.[168]

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[166] Steadman, *Queen and I,* 43.

[167] "Because of our sin, we are not living in the Garden of Eden, where the Lord walks and talks with us in the coolness of the day. We live in the exile of history, in a world where God is unseen." Steadman, *Queen and I,* 43.

[168] Steadman, *Queen and I,* 49.

Followership: Rebellion – Satan with Adam and Eve

A study of following in the Old Testament would be complete without a surface look at the origin of rebellion itself.[169] The Bible is clear that it occurred in the Garden of Eden with the fall of Adam and Eve as inspired by Satan.

Creation and Destruction of Mankind's Authority on Earth

The creation narratives in Genesis 1-2 details the beginnings of the earth and the universe, where the existence of things, whether luminaries in the sky or plants in the ground, comes through a word of the Almighty God (Gen 1). There is an orderly staged progression to creation, denoted by the six days and the speaking of God with intention. It is clear also that at the end of Genesis one, mankind is singularly distinct and that God's primary concern in creation is centered upon him. Unlike any other aspect of creation, mankind is solely created in God's own image (1: 26-31). Though there are differences of opinion as to what it means to be created in God's own image,[170] suffice to say, that the phrase is best understood as consisting "in the ability of man to relate himself significantly to others, notably to God; and, and like God, to exert dominion over forms of life lower than himself."[171] Genesis 1:26-28 grants mankind authority under the creation mandate. This creation mandate however, did not mean a dictatorship, but

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[169] For a more detailed look at the issue of biblical rebellion see Ed Murphy, *The Handbook for Spiritual Warfare* (Nashville: Thomas Nelson Publishing, 1992) and Michael Green, *I Believe in Satan's Downfall* (Grand Rapids: Eerdmans, 1981).

[170] See James Montgomery Boice, *Foundations of the Christian Faith: God the Redeemer*, vol. I (Downers Grove: IVP, 1978), 195-204, for a contemporary non-technical discussion of the phrase. For a modern theological explanation see Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 439-453. For a linguistic approach see Robert B. Girdlestone, *Synonyms of the Old Testament* (1897; reprint, Grand Rapids: Eerdmans, 1978), 303-311.

[171] Martens, *God's Design,* 27. Eugene Merrill goes so far as to claim that the whole "purposes of God are bound up in His act of creation and dominion" and so are reflected in mankind's representing God in his image with the dual role of creating and ruling. Merrill, "A Theology of the Pentateuch" in *A Biblical Theology of the Old Testament*, ed. Roy B. Zuck (Chicago: Moody, 1991), 16.

instead, that God had placed in mankind's hands the responsibility to unfold the Earth's potential and to steward its resources. This responsibility implies God-given delegated authority (see 1:26 and 2:19).

The initial scene in the Garden is one of harmony where God's expectations and intentions are met and fulfilled.[172] The theology of blessing, as part of the creation mandate,[173] is evident in Eden by the state of bliss - peace and wholeness – best defined by the Hebrew word, Shalom (שָׁלוֹם). "Man is in tune with God. Adam and Eve are unashamed with each other; they live in harmony with themselves. Not only their needs but their desires are fully met. Here is the perfect state."[174]

In this perfect state there are no intimacy issues between mankind and God. There is no other God to whom they are tempted to give allegiance to and "the pair knows God as the one who gives purpose to their lives: dominion over the earth."[175] For Adam and Eve, accountability is under their creator and God. This accountability is also defined by territorial space as a gift from their Creator (Gen 2:8-14). However, in Genesis 3, sin enters by a free decision of the two, helped by the outside interference of the "serpent". It should be noted that though sin entered the world outside of man (i.e. mankind was not created sinful), it still entered from within the created order (the serpent is later described in the Bible under the title of Satan, as a created being).[176] Though much has and could be said about this event, what is key is that man was created with the power of self-decision and disobeyed God freely, willingly, and openly. Thus, Adam and Eve, freely and willingly gave up both their God-given authority and God-given

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[172] See the seven-time repeated phrase, "and it was good" in 1:4,10,12,18,21,25, and 31.

[173] See Genesis 1: 22, 28; 2:3.

[174] Martens, *God's Design,* 28.

[175] Martens, *God's Design,* 28.

[176] See Dyrness, *Themes in OT Theology,* 101, House, *OT Theology,* 64, and especially Revelation 12:9.

space through their sin of disobedience. Disarray into the created order enters history in both time and space. This disarray carries with it the scent of brokenness, fractures, and death.[177] Sin radically altered intimacy with God as well as the man-woman relationship (Gen 3:1-14-19). Man was exiled out of the Garden and his former state of bliss (Gen 3:23). "Life outside the garden spoke of life apart from the intimacy of relationship with God, with one another, and with the created order."[178]

Disobedience of Mankind opens the Door for Satanic Control

There is a further issue that needs to be reckoned with. In the fall, mankind lost his spiritual authority over the world (Gen 3:17, 23; Rom 5:12-21). Adam and Eve were helped in this rebellion by the creature known biblically as Satan, the Devil. Though Satan is mythic; he is not a myth and lies behind open rebellion against the Lord God, creator of heaven and earth.[179] To think biblically about personal evil requires spiritual and exegetical discernment. It should be noted, as is attested by many missionaries, that a disbelief of a personal evil is found only in Christian or Post-Christian societies.[180] Several observations about followership can be made.

The first observation concerns the motivation behind rebellion and disobedience. In 1 Timothy 3:6, Paul indicates that the basic fault and sin of Satan is pride (see possibly also Isa 14:12-17; Ezek 28:11-19).[181]

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[177] House, *OT Theology,* 65.

[178] Merrill, *Pentateuch,* 21.

[179] For book-length discussions on the origin and strategy of Satan once again see Green, *I Believe in Satan's Downfall,* and Murphy, *Spiritual Warfare.*

[180] "Doubt about the existence of a malign force of evil is to be found, by and large, only in Christian lands. In non-Christian lands it is not so. There you will find the most vital awareness of the reality and personality of evil forces, focused on the great adversity himself." Green, *Satan's Downfall,* 17.

[181] These passages are in dispute as to whether they are referring specifically to Satan. While many of the Reformation exegetes chose to not see a connection, the early church fathers linked these passages with

What is the motivation which goads the Tempter into continually seeking the downfall of man? The answer is his ambition. He was created . . . a creature of immense power, beauty and intelligence. When the recipient of qualities like that sees them as gifts of God, they induce awe, dependence and gratitude. Satan did not see it that way. They were the basis of his power. All power tends to corrupt, and in Satan's case, it has corrupted absolutely. His god is no longer the Lord but himself. He must replace the Almighty. He must have pride of place. Therefore his aim is to get every man, women and child in this world to owe him suzerainty.[182]

The seven deadly sins – pride, envy, anger, sloth, greed, gluttony, and lust – were so identified by the church under Gregory the Great in the six century A.D. Gregory saw these sins as a distortion of love, with pride as the chief or master sin.[183] "It was through Pride that the devil became the devil; Pride leads to every other vice; it is the complete anti-God state of mind."[184] Siang-Yang Tan lists fifteen characteristics of pride, the last being "resisting authority, being disrespectful."[185] Guinness calls pride, like envy "a sin of the spirit, not the flesh,"[186] which "alienates us from others. It spawns an illusory sense of self-sufficiency."[187] Such was the argument used in the Garden by the Serpent - "you will be like God" (Gen 3:5). Satan appealed to the pride of Adam and

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Luke 10:18 and Revelation 12:8-9 to support the belief that Satan lay behind the allusions. "The language here has intriguing overtones of several ancient stories about both human and divine hubris, and scholars have expanded a great deal of energy seeking the original poem that the prophet supposedly makes use of." in John N. Oswalt, *The NIV Application Commentary: Isaiah* (Grand Rapids: Zondervan, 2003), 210. Whether these passages are primarily about the Devil does seem dubious, nevertheless, it is true that the powers that exist in this world do not always act alone. In some cases, they may act as agents of Satan in concerted opposition to God's people. See Luke 21:12, where Jesus speaks of believers who are persecuted being brought before governors and rulers because of their stance for his name. What is definitely true is that overwhelming pride lies behind the totalitarian claims of these rulers which according to 1 Timothy 3:6 is the chief fault of Satan as well.

[182] Green, *Satan's Downfall*, 62.

[183] See Siang-Yang Tan, *Full Service* (Grand Rapids: Baker, 2006), 90.

[184] C.S. Lewis, *Mere Christianity* (New York: Macmillan, 1952), 109.

[185] Tan, *Full Service*, 91.

[186] Os Guinness, *The Call* (Nashville: W Publishing, 2003), 123.

[187] Benner, *Desiring God's Will: Aligning our Hearts with the Heart of God* (Downers Grove: IVP, 2005), 27.

Eve, as opposed to dependency upon God.

Pride's fruit is unbelief and self-grandeur which leads to outright rebellion. The trap of Satan in Genesis 3 was to cast doubt upon the Word of God (vs.1, "did God really say") and so the first seed of doubt about God's goodness is planted (vs. 4). "But note that it follows the doubting of God's word. Here is a deadly attack on the artlessness of obedience."[188] By doubting God's word and promises, Adam and Eve, doubted God's authority based upon his word. This pattern will be repeated throughout scripture as the primary attack of the Devil, who is the father of all lies (John 8:44) and seems to be a method of his special delight in causing believers to stumble (Matt 16:23).

However, there was a great price to be paid for this desire to know good and evil. Not only did mankind forfeit Eden and face death (Gen 3:19, 24), but he also forfeited his delegated authority under God for the stewardship of earth. Boundaries were crossed that proved irreversible and into the vacuum of power came Satan as "the ruler of the demons, becomes the ruler of the world system; he becomes 'the god of this present age' (Matt 4:8-10; John 12:31; 2 Cor 4:4; I John 5:19)."[189] Satan would establish his demonic powers to "dominate the fallen structural powers"[190] of the world (Eph 6:12). So now three evil sources of rebellion (the flesh, the world, the devil) all play a part in the struggle over personal holiness, organizational transgression, and spiritual warfare of a missionary's life. Watchman Nee observes: "In serving God we must not violate authorities, because to do so is a principle of Satan . . . Obedience alone is absolutely honoring to God, for it alone takes God's will as its center."[191] Sufficient to say, that any theology of followership must have as part of its foundation, an understanding of the

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[188] Dyrness, *Themes in OT Theology,* 101.

[189] Marshall, *Understanding Leadership,* 200.

[190] Marshall, *Understanding Leadership,* 200.

[191] Nee, *Spiritual Authority,* 11,13.

demonic spiritual forces that drive rebellion against God.

Summary and Conclusion

As example after example in the Old Testament is explored, a pattern begins to emerge on what it looks like to be a follower of God and how it might be used in the conversation on followership among Christian believers.[192] However the Old Testament is only two-thirds of the Christian Bible and though it points to Jesus Christ, it does not contain his direct teachings. It is necessary now to turn to the New Testament, to the life and work of Jesus and his disciples to complete a biblical perspective on followership.

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[192] See Appendix A for a summary of followership statements derived from the Old Testament.

CHAPTER THREE

THEOLOGICAL FRAMEWORK - PART II: FOLLOWERSHIP IN THE NEW
TESTAMENT

In this chapter, followership will be explored in three sections: 1) the Gospels'
teaching and example of Jesus Christ, 2) the teaching of the Acts of the Apostles and
the Apostle Paul, and 3) the teaching of the general epistles.

Followership in the New Testament: the Life and Teachings of Jesus as Found in the Gospels

The key figure of the New Testament is of course Jesus Christ. He is "the main
binding force throughout the NT."[1] In the Roman world, at the time of Jesus, certain
virtues such as humility and submission were not valued very highly.[2] However, in
reading the Gospels, it is apparent that Jesus, himself, highly valued them. He said that
the meek are "blessed" and described himself as meek and lowly (Matt 11:29).[3] Jesus
was a follower of God and not an intrusive leader who used brute force, power, or
coercion to bring in the Kingdom. Instead, gave himself in sacrificial love, emphasizing
servitude rather than rulership. "Leadership is not a NT word."[4]

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[1] Donald Guthrie, *New Testament Theology*, (Downers Grove: IVP, 1981), 54.

[2] Cf. Craig S. Keener, *Paul, Women & Wives: Marriage and Women's Ministry in the Letters of Paul*
(Peabody, MA.: Hendrickson), 157-172;196-204; S. M. Baugh, "A Foreign World: Ephesus in the First
Century" in Andreas J. Koestenberger, Thomas R. Schreiner, and H. Scott Baldwin, eds., *Women in the
Church: A Fresh Analysis of I Timothy 2:9-15* (Grand Rapids: Baker), 13-52.

[3] Philip Kenneson points out that though the Hebrew word for gentle or meek, עָנָו, is never used with
reference to God in the OT, still Jesus can be called meek if it is understood as "strength to refrain from
resorting to power and coercion . . . the God who is revealed in Jesus Christ is not weak, even if that God
does not exercise power the way we tend to." Philip D. Kenneson *Life on the Vine: Cultivating the Fruit of
the Spirit in Christian Community* (Downers Grove: IVP, 1999), 205.

[4] Viv Thomas, *Future Leader*, (Waynesboro, GA: OM Publishing, 1999), reprint 2001, 9.

That Jesus was a teacher "in a world familiar with the relationship of rabbi and disciple is well documented. That Jesus was a 'discipler' of others is also well understood."[5] Jesus also intended for his followers to propagate similar strategies for inducing the Kingdom of God by calling all disciples to become teachers of the faith to the nations (Matt 28:19-20). So, what did Jesus teach concerning followership, authority, and submission?

Jesus called people first to follow him as his disciple

Mark 1:16-20 tells the story of Jesus appearing by the Sea of Galilee and calling Peter and Andrew, James and John to follow him into discipleship. As David Garland writes what is striking about this call was that Jesus invites them to follow him: "prophets did not call people to follow themselves but to follow God (compare 1 Kgs 19:19-21)."[6] So, this matches the biblical pattern of God's call upon people: "a command with a promise, which is followed by obedience (see Gen 12:1-4)."[7] Unlike, John the Baptist, Jesus does not wait for people to come to him, but he initiates the contact and actively seeks out those who would be his disciples. Whatever the disciples would become, they first and foremost had to be a radical follower of Christ. "The kingdom of God invading history in the ministry of Jesus requires submission in discipleship to him and demands all of one's heart, soul, mind, and strength (Mark 12:33) - one's whole being."[8] Discipleship was not an incidental aspect of being a Christian; to be a disciple means accepting Jesus' call unconditionally in uttermost obedience and sacrifice. To follow

[5] Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring* (Downers Grove: IVP, 1999), 15. For a study of Jesus' discipling methods, see the classic work by A.B. Bruce, *The Training of the Twelve* (n.p. Armstrong and Son, 1894; reprint 4th ed. Grand Rapids: Kregel Publications, 1971).

[6] David E. Garland, *The NIV Application Commentary: Mark* (Grand Rapids: Zondervan, 1996), 69.

[7] Garland, *Mark*, 70. See also the discussion on Moses' call in chapter two.

[8] Garland, *Mark*, 83.

Jesus and be his disciple comes as an "unreasonable, scandalous demand."[9]

Many people have problems with a call to follow. They would prefer a call to set up the church how they would like it to be, conforming to their standards and ordinances. But Jesus does not give that option – he teaches that basic discipleship means following him. Such a core belief is what gives to the church its foundation for biblical unity, for the unifying factor must be one's relationship with Jesus Christ. This basic principle informs one's commitment to the church and to Jesus as the head. Missionaries have long understood this need for unity on the field despite superficial doctrinal or church governance differences because of limited resources and personnel. As the Baptist theologian, Millard J. Erickson, writes: "Missionaries were the first to sense that the divisions among the churches constituted an obstacle to the work of evangelization."[10] This basic call to discipleship was recognized at the 1910 World Missionary Conference in Edinburgh by a delegate from the missionary church in the Far East:

> You have sent us your missionaries, who have introduced us to Jesus Christ, and for that we are grateful. But you have also brought us your distinctions and divisions: some preach Methodism, others Lutheranism, Congregationalism or Episcopalianism. We ask you to preach the Gospel to us, and to let Jesus Christ himself rise among our peoples, by the action of the Holy Spirit, a Church conforming to his requirements and also to be the genius of our race. The Church will be the Church of Christ in Japan, the Church of Christ in China, the Church of Christ in India; it will free us from all the *isms* with which you colour the preaching of the Gospel among us.[11]

Such a call to follow Jesus unifies and allows smooth functioning in the body of Christ because, then: "every part of the body is submissive to the impulse of the Head."[12]

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[9] Garland, *Mark,* 84.

[10] Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 1990), 1138.

[11] Erickson, *Christian Theology.*

[12] Neil Cole, *Organic Leadership* (Grand Rapids, Baker, 2009), 91.

Jesus taught being truly meek, humble, and submissive

"Jesus constantly looked for teachable people – people who would look beyond appearances and not make snap judgments."[13] A teachable spirit requires true humility and meekness. The greatest sermon Jesus ever preached is the Sermon on the Mount found in Matthew 5-7. The most famous sayings in this sermon are his Beatitudes (Matt 5:3-10). Jesus says in the third beatitude the following words: "Blessed are the meek, for they shall inherit the earth." The Greek word translated meek, πραεῖς, does not mean weak, spineless, or self-deprecatory in a bogus or artificial way, but rather gentle, humble, considerate, and unassuming.[14] The primary reference is to how a man thinks of himself and how he shows this in his attitude toward others. The meek are "those who do not throw their weight about, but rely on God to give them their due."[15] It is people like this – and not the self-assertive, the aggressors, the go-getters, the people who parade their personalities, or those who come out on top – who will inherit the earth. To inherit something means it is a gift not earned or grabbed. The church needs to be cautious of those "who hunger for power over others. Such proud ambition usually leads to devastating results."[16] Meekness and humility are the characteristics of someone who follows. Meekness comes from the humble attitude of brokenness and those who are spiritually acute recognize their brokenness is part of the human condition. But it is

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[13] Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook* (Downers Grove: IVP, 2005), 83.

[14] Cf. Marvin R. Vincent, *Word Studies in the New Testament*, vol. 1 (n.p.: Charles Scribner's Sons, 1887, reprint, Grand Rapids: Eerdmans, 1975), 37.

[15] R.T. France, *Tyndale New Testament Commentaries: Matthew*, vol. 1 (Downers Grove: IVP, reprint 1988), 110.

[16] Garland, *Mark*, 416. Garland also writes that the real temptation faced by church leaders is ambition: "Despite all the warnings in Scripture, pagan values continue to seep into the church and govern its actions. Many ministers still dream of the big church, of the presidency of an institution or of a denomination, or of being acclaimed in national magazines as a mover and shaker. All too frequently, these people attain their dreams because of their single minded purpose to attain them at all costs, regardless of how much suffering they cause others along the way and how much they cause the work of Christ to suffer.", 416.

not weakness. As D.A. Carson suggests, "meekness is not, as many people imagine, a weakness. It must not be confused with being wishy-washy. A meek person is not necessarily indecisive or timid. Meekness is a controlled desire to see another's interests advance ahead of one's own."[17] One who is meek is willing to let another person's agenda drive the program because there is no seeking of recognition from any accolade or accomplishment.

However, it is only possible to be both humble and yet strong, if one embraces the yoke of Jesus' lordship. For Jesus says: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" (Matt 11:28-30). Submission to God results in peace. The way of release from competitiveness, greed, concern for rights, position, reputation, resentment, frustration, disappointment, is by surrendering to the love of Jesus. Jesus teaches that when one obeys the Father's will, letting go of personal ambition, then the yoke of humility does not chafe and its burden is light. Such freedom and rest restores proper balance as toil is ended, though responsibility continues. Central to the biblical narrative of the restoration of the earth, is this concept that God will exalt those who humble themselves (cf. Matt 19:30, 20:16, 23:11; Mark 9:35, 10:31; Luke 13:30).

Paradoxically, though humility involves a choice (Matt. 23:11), one cannot produce it by one's own self-efforts. The Bible makes it clear that it is the fruit of the Holy Spirit (Gal 5:22-23). Growth in humility is the mature product of the workings of the Spirit.[18]

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[17] D.A. Carson, *The Sermon on the Mount: An Evangelical Exposition of Matthew 5-7* (Grand Rapids: Baker, 1982), 20.

[18] Siang-Yang Tan, *Full Service* (Grand Rapids: Baker, 2006), 89. The 14th century English mystic, Julian of Norwich, has an early warning against this self-made humility when she writes: "there still remains some fear which holds us back . . . and seeing this makes us sorry and so unhappy that we can hardly find any comfort, and we sometimes take this fear for humility, but it is foul ignorance and weakness." In Julian of Norwich, *Revelations of Divine Love*, trans. Elizabeth Spearing (London: Penguin Books, 1998), 162.

Jesus taught servitude not leadership

In the narcissistic world of the 21st century, to serve another rather than seek self-fulfillment is a radical and even perverse idea. The completely opposite point of view is promoted by such American proverbs as "looking out for number one," "be true to yourself," "you only go around once in life," and "the one who dies with the most toys wins." The call to sacrifice and service soon takes a back seat by those ingrained by this culture of self-indulgence. Such narcissism is so widespread in the church that missionaries are not immune. They carry these unspoken values with them to the mission field.[19] So it is not unusual for a missionary fueled by their gifts and visions, justified by a self-promotional culture, to mistakenly believe they have been called to orchestrate others to accomplish "great things for God," when in reality they are only fueling the egos of their false self.

In Mark 10:35-45,[20] two of Jesus' closest disciples, James and John, presume to cash in on their special relationship with Jesus by vying for high positions in the coming Kingdom. Jesus answers this request in two ways. First, he challenges them on whether they really can fulfill the requirements of such honor, asking if they could drink the cup he will drink.[21] Then, when their request circulated among the rest of the twelve causing dissension, Jesus calls all together and speaks of serving:

> When the ten heard about this, they became indignant with James and John. Jesus called them together and said, 'You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority

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[19] It is normal for missionaries when they depart for the field to ship most of their earthly goods overseas, even if they are going short-term. The raising of support for shipping containers is a routine aspect of mission life, and while understandable, is also regrettably expensive when people return prematurely. Likewise, cultural baggage from NA also brings missionaries home prematurely.

[20] See also the parallel passage in Matthew 20:20-28.

[21] This is a Jewish expression which means to share someone's fate. In the OT, a cup of wine was the expression used for the wrath of God's judgment over sin (Ps 75:8; Isa 51:17-23; Jer 25:15-28, 49:12, 51:7). Here, the cup Jesus refers to is the divine punishment of sins that he bore in sinful mankind's stead (see Mark 10:45, 14:36). It appears James and John did not understand the consequences of their agreement to drink such a cup. This is particularly reinforced in Mark 14:32-42, where Jesus struggles with accepting this cup of judgment in the Garden of Gethsemane and yet, the brothers along with Peter ignorantly sleep.

over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many' (Mark 10:41-45).

This passage is often misunderstood. Neil Cole correctly identifies the mistake many leaders make when they stress the leadership aspect of the passage:[22]

> Many take Christ's words and apply them backwards. They teach that if you have a position in the kingdom of God, you must lead as a servant. But Jesus meant us to see that those who first serve are indeed the leaders that others will follow. Position and titles are useless in such a scenario. Jesus, of course, is our prime example. He did not have any title or position in this world yet he spoke with authority unlike any man who walked the earth.[23]

Cole makes the distinction between delegated and distributed authority. Like the example of rulership in the gentile world, delegated authority depends upon leaders who lend their positional power downward for a designated task or period of time. However, ruling in God's kingdom is where distributed authority is given to others regardless of position and connects the source of power to them directly.[24] Both are ways to channel authority from one person to another, but delegated authority supports a hierarchical top-down approach of power and control, whereas distributed authority flattens authority by giving power directly to another. "When God distributes his authority to us, there is freedom granted with power to accomplish all that Jesus asks of a follower – any follower."[25]

In the church and on the mission field, when authority is delegated, people must wait for empowerment and permission because they are not directly connected to the source of power, which is Christ himself. This produces co-dependency which is the

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[22] The concept of servant-leadership will be discussed in chapter four, when Robert Greenleaf's book, *Servant-Leadership,* is reviewed. However, the above discussion underlines a massive interpretative flaw of the servant-leadership model, by placing emphasis on the leader rather than the follower-servant.

[23] Cole, *Organic Leadership,* 180-181.

[24] Cole, *Organic Leadership,* 180.

[25] Cole, *Organic Leadership.* 180.

hallmark of much of past missionary work. It is not healthy, prosperous, or reproducible. Instead, in a more flat structure where authority is distributed and not found in positions of power in a chain of command everyone is endowed with the spiritual authority to accomplish all that God commands. A culture of honor exists and submission is a matter of inherent trust because in such a system of authority, it is not a position, but the person of Jesus himself where obeisance occurs. Authority is not positional but a result of serving. Jesus is with his people and tasks each to their individual ministry by granting freedom and generous empowerment.[26]   So, "a good leader is a good follower who knows how to get out of the way."[27]

The difficulty of a leader as servant is also illustrated in the Sermon on the Mount (Matt 7:13-14). Jesus contrasts a road with a narrow gate and a road with a wide one. Many go the way of the wide gate, few the narrow. While some have argued that Jesus is speaking about need for doctrinal purity, surely Willard is right in connecting the narrow way with loyalty to Christ. "The narrow gate is obedience . . . the broad gate, by contrast, is simply doing whatever I want to do."[28] True discipleship is hard, and is not the popular option for most; but it is still what God demands. There are only two options, the way of death and the way of life. "Will you enter the gate to life in the kingdom of heaven and embark on a life of following me? Or will you reject me for the popular road that leads to destruction?"[29] To follow Christ is to obey him and to do his will by

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[26] Cole, *Organic Leadership,* 181-182. See also, similar thoughts in Eddie Gibbs, *LeadershipNext* (Downers Grove: IVP, 2005), *179*-180, and Watchman Nee, *Spiritual Authority* (New York: Christian Fellowship, 1972), 174-175.

[27] Cole, *Organic Leadership,* 183. This is not to say that this is easy for leaders to implement such a structure. Dallas Willard is certainly correct when he states: "To live as a servant while fulfilling socially important roles is one of the greatest challenges any disciple ever faces." In Dallas Willard, *Spirit of the Disciplines* (San Francisco: Harper & Row, 1988), 183.

[28] Dallas Willard, *The Divine Conspiracy,* (San Francisco: HarperCollins, 1998), 275. For additional support that Jesus is talking about discipleship rather than doctrine, see R.T. France, *Matthew,* 146-147; Craig S. Keener, *The IVP NT Commentary Series: Matthew,* vol. 1 (Downers Grove: IVP, 1997), 162-164; Michael J. Wilkins, *The NIV Application Commentary: Matthew* (Grand Rapids: Zondervan, 2004), 321-322.

[29] Wilkins, *Matthew,* 330.

becoming a servant (cf. Matt 20:28). "Jesus Christ is the master servant. Jesus has called us first to servanthood as his disciples, and not necessarily to leadership."[30] Accomplishments derived from positions of power and authority might be the accepted way of the world, but it must not be so in the church.

Jesus taught the great reversal

Jesus continually reminds his disciples that following him is all about serving others. James and John wanted greatness by claiming special privileges. Jesus explains that by not seeking such honor, one is actually elevated instead. Such a paradigm shift is the great reversal. In Luke 14:7-11, the norm for a disciple is to seek the lowest place in the Kingdom, where only God can lift up. Here humility before God is more important than being esteemed before men. "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." (Luke 14:11). This is a shocking reversal for most who consider it important to be the first in everything. Jesus will even go further and suggest we serve others without the thought of reciprocity. There is to be no thought of pay back where invitations and social clout are used to acquire friends or prestige. The point here is not that Jesus is against giving honor to the one who deserves it, but he is against the use of power and prestige for the sake of self-aggrandizement. Instead, God honors the humble because: "those who are truly humble persons recognize their desperate need for God, not to any right to blessing."[31] True humility surrenders to God one's place in life. Like the host at the wedding feast, it is up to God to lift one up to whatever deserved place of honor is his.

On another occasion, Jesus said, "If anyone wants to be first, he must be the very last, and servant of all" (Mark 9:35). Then he reached out into the crowd for a child

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[30] Tan, *Full Service,* 25,20. Kortright Davis has coined the term, "servanting" to describe this aspect of discipleship. See Kortright David, *Serving with Power* (Mahwah, NJ.: Paulist Press, 1999), 93.

[31] Darrell L. Bock, *IVPNTC: Luke* (Downers Grove: IVP, 1996), 251.

and said, "Whoever welcomes one of these little children in my name welcomes me" (vs. 37; cf. Matt 18: 3-4). These are sobering and confusing words. Anyone who wants to minister in the Kingdom must come to grips with Jesus' reversal of roles. This reversal involves correcting the misunderstanding that one can control through his responsible hard work and strategic plans the destiny of one's ministry. This only leads to self-promotion. Often in missions the emphasis is solely on human effort to secure funding and personnel. Spiritual ministries must have a spiritual source. Jesus insists that a great reversal is the pattern of the kingdom, where little children are honored ahead of great leaders; a reversal where the first will be last, and the last will be first.[32] The only way to get ahead in the kingdom of God is "to lift others up, not ourselves."[33]

Once again, Jesus teaches that, "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?" (Matt 16:24-26).

> When Jesus says that those who find their life or soul shall lose it, he is pointing out that those who think they are in control of their life – 'I am the master of my fate: I am the captain of my soul,' as the poet William Ernest Henley said – will find that they definitely are not in control: they are totally at the mercy of forces beyond them, and even within them. They are on a sure course to disintegration and powerlessness, of *lostness* both to themselves and to God. They must surrender.[34]

Such surrender toward a life of service is not necessarily a life of reward. However, the great reversal also brings great comfort, for the gospel message is that

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[32] For additional passages see Matthew 19:30, 20:16, 23:11; Mark 10:31; Luke 13:30.

[33] Cole, *Organic Leadership,* 168. While Cole is certainly correct and in line with what is presented here, it must be said that it is probably best to not even seek to "get ahead" in the kingdom. As Jesus said those places of honor are "not for me to grant" (Mark 10:40), implying that they are probably not one's to ask for as well.

[34] Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs: NavPress, 2002), 65.

everyone who is last will also find a new life in Christ.

Jesus taught the high cost of followership

Luke 9:46-62 is a significant but often glossed-over passage on discipleship.[35] The disciples are arguing among themselves who will be the greatest (vss. 46-56). Jesus over-hearing, stresses the high cost of anyone who chooses to follow after him. Luke then illustrates by describing three potential disciples' interaction with Jesus; all who have a life issue to be faced first. One struggles with the insecurity in following "no place to lay his head," another with the social stigma to "bury my father,"[36] and a third with unmet family obligations "let me go back and say good-bye." Jesus summarized the passage with the words: "No one who puts his hand to the plow and looks back is fit for service for the kingdom of God" (vs. 62). The picture of looking back while plowing is apt in Palestine for the terrain is rough and does not allow for one to be inattentive. To look back while plowing was asking for mistakes. The task required a focused eye on what lay ahead.

Jesus is not saying one does not have to meet certain social needs in life. He knows these concerns are genuine. Rather he is concerned with the question of what happens when those needs are in conflict with one's call. Following Jesus is not something to put off until other things are finished. Nor is it something to be hurried into – one must count the cost, because discipleship requires generous use of resources, dependency upon God alone, and love for all of mankind. Even the best excuses should never get in the way of discipleship.

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[35] See also Matthew 8:19-22. Darrell Bock claims that the "central term in this section is 'follow'" and where "in life, discipleship must come first." in Darrell L. Bock, *The NIV Application Commentary: Luke* (Grand Rapids: Zondervan, 1996), 284.

[36] This particular example has personal application to the author, who was not able to "bury" his mother when she died and he was on the mission filed and could not return home for the funeral.

Jesus speaks directly to the missionary. One might be called to a lower income, to lower prospects, and lower standards of living. One might be called to follow into socially unaccepted waters. Or, one might be asked to leave those nearest and dearest to them. Serving God is not "a road paved with ease, and true spirituality takes discipline."[37] To take this hard road requires all priorities and plans to be given over to God's sure hands and to trust him with all the outcomes.

By letting go of these obligations, one surrenders the future and is no longer tempted to look back, thereby, risking being knocked off course. God is now choosing the path ahead.[38] But, sometimes a missionary may try to salvage some former part of their life anyway. The lure of the homeland seems so enticing because of difficulties of a new language and culture. So independent decisions are made, forgetting that the frustration due to the slowness of the work and the longing for more positive affirmation may not be the course Jesus charts. Jesus' challenge is to bear patiently the heavy cost of discipleship and allow God to set the agenda – whether success happens or not. Following Jesus does not take place on anyone's terms but his.[39]

Jesus taught relationships ahead of tasks

It is no surprise that the second person of the Godhead, who existed in all of eternity as part of the Trinity, should seek community when he was on earth. "The teacher from Nazareth and his band of disciples developed into a learning community."[40] This learning community is the heart of the story in the Gospels: Jesus

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[37] Bock, *NIVABC: Luke*, 285.

[38] Bock, *NIVABC: Luke*, 285-286. See also the story of Lot and his wife in Genesis 19:23-26 for an OT illustration.

[39] Eugene Peterson, *Tell It Slant*, (Grand Rapids: Eerdmans, 2008), 32.

[40] Reggie McNeal, *A Work of Heart* (San Francisco: Jossey-Bass, 2000), 61.

shaping his followers and they in turn interacting with him and giving him the reality of feedback and a shared life together. Relationship was "the building g block of His kingdom."[41] Unfortunately, many mission organizations view their missionaries simply as employees, rather than fellow saints. Stacy Rinehart correctly says: "Relationships in His kingdom do not exist on a hierarchical basis, with someone being over one person and under another one. Rather we stand or fall together, shoulder to shoulder, brothers and sisters in a common spiritual family."[42]

Jesus emphasizes relationships ahead of positional roles (Matt 23:8; John 15:15). "Our core identity is therefore as friends of Jesus."[43] True friendship also results in a willingness to listen and submit to one another. Jesus never "orders" workers around in the kingdom, nor does he ask something beyond a person's ability to commit. He knows and understands. He asks and waits. He can be trusted because the relationship is primary.

Jesus identified with his followers not through condescension, but through lifting others up to his own level, position, and understanding. In Luke 10:16, Jesus sends out the seventy-two to the mission field with these words: "He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me." By these words, he does not distance himself from the results of the mission he is giving his disciples. He is ready to share in whatever fate the ministry will bring. Many a lonely missionary, far from the home office, wonders who actually stands with them in their ministry. Will leadership be there when the going gets tough or will they bail out with the words, "I don't know you?" (Luke 13:25). Instead, Jesus identified so closely with his followers that they were "to be 'little Christs,' sent into the world as he had been

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[41] Stacy T. Rinehart, *Upside Down* (Colorado Springs: NavPress, 1998), 104.

[42] Rinehart, *Upside Down,* 104.

[43] Tan, *Full Service,* 31.

sent."[44] Jesus says that he is the Good Shepherd, who identifies with his flock, for he foreshadows his own sacrificial death on behalf of his followers with the image of the shepherd. "I am the good shepherd," (ποιμεν). "The good shepherd lays down his life for the sheep" (John 10:11).

The relationship between the Son and the Father also informed Jesus' own understanding of his mission. John 5:19-20 describes this dynamic: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does." The link between Father and Son provided the interface to accomplish the work of God for in the garden of Gethsemane, "this communion did not constitute a mindless march to the Father's drum on the part of the Son."[45] Facing the agony of the Cross, Jesus raised the possibility of "mission redefinition."[46] But as in the case with every interaction between the Father and the Son, Jesus yielded to the Father's will (cf. Matt 26:29; John 18:11). Jesus could submit to the Father because he knew that he was loved completely. "Willing submission grows out of a secure relationship grounded in love."[47]

Likewise, when a missionary experiences Jesus' deep love, he will not be afraid to commit all to Christ. Here is the leadership-followership model to emulate. When mission leadership demonstrates love for their "flock," submissive following is so much easier and occurs almost spontaneously without the need for policies and procedures to generate obedience. As with Jesus in Gethsemane, when the possibility of mission redefinition arises (disagreements over mission strategy for example), it does not

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[44] Leighton Ford, *Transforming Leadership* (Downers Grove: IVP, 1991), 66. See also John 17:18.

[45] McNeal, *Work of Heart,* 64.

[46] McNeal, *Work of Heart,* 64.

[47] McNeal, *Work of Heart,* 64. See Mark 1:11 "You are my Son, whom I love; with you I am well pleased."

become a bone of contention because mutual love and respect is well-established.

Jesus taught surrender to love not slavish obedience to law

How does a Christian missionary become steadfast when faced with the possibility of real suffering? Patrick Lencioni says that he has worked with many "courageous, intelligent, charismatic, and creative people. But few have possessed . . . two qualities" that enable people to change the world "humility and pain tolerance."[48] Lencioni says people should ask themselves two questions: "Who am I serving?" and "Am I ready to suffer?"[49] Unless one has a handle on these two questions, endurance will be short because worry and doubt wear people out. Lencioni quotes Jesus twice, once in Luke 12:25: "Who of you by worrying can add a single hour to his life?" and second, in Luke 12:11-12: "Do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at the time what you should say."[50] Following cannot occur if one is too anxious about the cost of commitment.

Perseverance experiences Jesus' call of the freedom of the totally surrendered which is never to slavish obedience. "Surrender that is fueled by willpower is no more genuine than surrender that is fueled by guilt. Genuine surrender does not depend on discipline and resolution."[51] Jesus asks his followers to take up their crosses and to suffer even to death (Matt 16:24-26). This should be a mark of every missionary's heart. "Although genuine Christians may fall short on their commitment at times (cf. Matt 26:69-75), those who wish to follow Christ should understand from the start that

[48] Patrick Lencioni, "Reflections on Challenge the Process" in *Christian Reflections on the Leadership Challenge,* James M. Kouzes and Barry Z. Posner, eds. (San Francisco: Jossey-Bass, 2004), 71.

[49] Lencioni, *Reflections,* 72.

[50] Lencioni, *Reflections,* 77-78.

[51] David G. Benner, *Desiring God's Will* (Downers Grove: IVP, 2005), 73.

they are surrendering their lives to Christ."[52] But of course it is a free choice.   Such surrender is not the result of a quick and easy decision, nor can it even be a choice derived from rigid discipline. It has to be instead a costly, knowledgeable, deliberate, and irrevocable decision.[53] Such surrender is also glorious and exciting because God is given permission to act. "To give oneself over to love . . . is to say yes to death. Submission entails a loss in life, but there is also a gain for the soul."[54]

Jesus taught detachment from the world and attachment to God

Disciples detach from materialism and follow after Jesus (Luke 14:26-33). Richard Rohr says that "all great spirituality is about letting go."[55] To let go or to detach from a person, place, or thing demands that one "nurture the spirit of trust that is attached to God alone."[56] Jesus calls for just such a commitment. "Whoever comes to me and does not hate his father and mother, wife, children, brothers and sisters, yes, even life itself, cannot be my disciples" (vs. 26), and one cannot be "my disciples if you do not give up all your possessions" (vs. 33).

However, such detachment does not mean being apathetic to others. It is rather, a "holy indifference" to the encumbrances which stop the full embrace of God and neighbor. The detached person actually cares more deeply about others because the self is gotten out of the way and is now completely free to love (Heb 12:1-2). James

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[52] Keener, *Matthew*, 276. It should be mentioned that possible death as a Christ-follower is no abstract statement. According to a 2006 Gordon-Conwell Theological Seminary's Center for the Study of Global Christianity report, an average of 171,000 Christians worldwide are martyred for their faith every year. http://www..worldchristiandatabase.org/wcd/ (assessed March 17, 2010).

[53] In Matthew 16:24, the verb "would come after" is a verb of choice. It denotes resolution. See France, *Matthew*, 260.

[54] Thomas Moore, *Care of the Soul* (New York: HarperPerennial, 1994), 91.

[55] Quoted in Calhoun, *Spiritual Disciplines Handbook*, 95.

[56] Calhoun, *Spiritual Disciplines Handbook*, 95.

Wilhoit avows that people "are ensnared by three kinds of worldly attachments: possessions (things), people (inordinate attachment, compulsive needs, various fears), and thoughts (lust, depreciative thoughts, jealousy, anger, food, drink).[57] Possessive thoughts can also be found in one's dreams, vision, plans, and purposes. Many a missionary have replaced God in their heart with personal ministry ambitions. This is not to say letting go is easy. The power to possess is great and the setting aside of false attachments is the work of a lifetime and can be very painful.[58] At the heart of the refusal to submit is the inability to release ministry back to God. However, as one learns to embrace the downward path of relinquishment, true transformation happens.

Jesus taught surrender brings blessing and authority

This path of descent eventually leads to the path of ascent (John 15:1-17). Jesus reminds his followers that genuine Kingdom work is conditioned upon being connected to the Father. He uses the analogy of a vine and a vinedresser.

> I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned (vss. 1-6).

For genuine spirituality, believers must remain intimately attached to Christ. The first verb in verse 2, αἴρω, means "to cut off" or "take away" and carries the idea of movement elsewhere. It can be translated "to lift up."[59] It conveys the picture of a

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[57] James C. Wilhoit, *Spiritual Formation as if the Church Mattered* (Grand Rapids: Baker, 2008), 196.

[58] "In detaching us from our self-life and in destroying our self-love, it would take a powerful miracle to keep the work of grace from being painful." François Fénelon, *Talking with God*, trans. Hal M. Helms (Brewster, MA.: Paraclete Press, 1997), 96.

[59] See such usage for example, Matthew 14:20, 27:20, 27:32; John 1:29.

vinedresser lifting up the branch off the ground, giving it a better chance for sunlight. In such an analogy, the way of descent is actually a way of being lifted up to bear greater fruit.[60] The second verb, καθαιρω, is the Greek word for "pruning" or "trimming." It is closely related to the adjective used in verse 3: "you are already clean (καθαρος)," showing that fruit-bearing is not a test, but rather a by-product, for Jesus claims that "apart from me you can do nothing" (vs. 5). Fruitfulness is the inevitable result of surrendering all to Christ. The truth "commonplace both of horticulture and of Christian experience" is "that the harder the pruning, the greater the fragrance and beauty which will later be released."[61] Missionaries sent into the world will suffer "pruning," but if surrendered to Christ, will bear much fruit for the kingdom.

Referring to the parable of the talents (Matt 25), Willard claims that, "when we submit what and where to God, our rule or dominion then increases . . . for God is unlimited creative will and constantly invites us, even now, into an ever larger share in what he is doing."[62] All true authority comes solely from God and submission to God recognizes this. Complete surrender to God actually increases one's ability to assess that authority for Kingdom work.

Jesus taught authority comes by serving

Matthew 20:25-28 reveals Jesus' view of hierarchy and top-down leadership:[63]

Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant,

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[60] For this interpretation see Bruce Wilkinson, *The Secrets of the Vine* (Wheaton: Tyndale, 2001), 32-35.

[61] Bruce Milne, *The Message of John* (Downers Grove: IVP, 1993), 221.

[62] Willard, *Divine Conspiracy*, 24.

[63] See also the parallel passages in Mark 10:42-45; Luke 22:15-16.

and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Here is the contrasting style of leadership and authority of the Gentile world as opposed to the Kingdom of God. Two verbs describe the world's oversight: κατακυριεύω, (to lord it over) and καταεχουσιαζω, (to exercise authority). Κατακυριεύω conveys a general sense of ruling over or conquering, which is used principally in the Septuagint to describe the domination of foreigners.[64] "The prefix κατα- clearly has a negative force and "implies that the princes exercise their rule to their advantage and contrary to the interests and well-being of the people."[65] The second verb, καταεχουσιαζω, is a combination of two words: κατα (over) and εχουσιαζω (exercise authority). It is rarely found outside the Bible, but when used can be translated "to misuse official authority" or "to tyrannize."[66] The word conveys a sense of dominating over someone. Jesus condemns this style of leadership which is rooted in a sense of abusing rather than serving followers. "The prevailing dictum in the world is ruling, not serving. But Jesus gives a different, and shocking, sort of ambition that must be the chief value among his disciples: . . . in human eyes, service is not dignified."[67]

In this passage, what is sure to come to the minds of the disciples would be the

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[64] The word is used for God in the LXX only in Jeremiah 3:14.

[65] H. Bietenhard, "Lord, Master" in Colin Brown, ed. *The New International Theological Dictionary of New Testament Theology*, vol. 2 (Grand Rapids: Zondervan,1979), 519.

[66] See O Betz, "Might, Authority, Throne" in Colin Brown, ed. *The New International Theological Dictionary of New Testament Theology*, vol. 2 (Grand Rapids: Zondervan,1979), 601-611, especially 606.

[67] Wilkins, *Matthew,* 669. Both Frank Viola and Neil Cole argue that this passage teaches against hierarchy itself. For example: "Jesus was not just condemning tyrannical leaders: He was condemning the hierarchical form of leadership itself!" in Frank A. Viola, *Who is My Covering,* revised ed., (Brandon, FL: Present Testimony Ministry, 1999), 19. While such assertions could be implied from Jesus' words, textually, they go too far as the verbs used can probably only be applied to individual abuse. See France, *Matthew,* 293. A better text for Jesus speaking out against the hierarchical system of first-century Judaism would be Mark 11:12-33 and the cleansing of the temple. Garland claims on the passage: "Jesus . . . went to the very source of much of the injustice in society in his day – the temple and its priestly hierarchy." Garland, *Mark,* 447.

over-bearing rulership of the Roman empire under which Israel suffered both heavy taxation and military occupation. Such authority, Jesus says, has no part of his kingdom. True kingdom of God authority is both counter-cultural and revolutionary, promoting a service-oriented dynamic flowing both into and out of the leadership and followership status.

Many organizations, including mission organizations, promote and use a very heavy top-down chain of authority. Such authority has the potential to succumb to the corrupting influence of power. Usually, in an hierarchy, authority flows only one way – downward. Authority is based upon position and rank rather than character and calling. But Christ says there is a different way – authority flowing from serving. In one sense, "function follows character. They who serve do so because they are servants."[68] The church is intended to function as a body, where all members are connected directly to the headship of Jesus.

Jesus Modeled Submission While on Earth

Jesus also walked the talk. His teachings on followership were paralleled by his own life events. His baptism, feet washing of the disciples, the Garden of Gethsemane prayer, and ultimately his crucifixion all illustrate theological truths. Jesus modeled following through the two great doctrines of the incarnation and the resurrection.

Jesus modeled submission through his incarnation

The birth of Jesus marked the beginning of the final days and the age of fulfillment of OT prophecies (Isa 9:6-7; Acts 2:16, 3:18,24; Heb 2:14-15, 5:8-9; 9:12-14). The prophet Isaiah declares that "God with us" (7:14). Jesus birth meant the coming forth on earth of divine authority (Matt 7:29, 9:6; John 10:18). Yet, Jesus

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[68] Frank A. Viola, *Reimagining Church* (Colorado Springs, Cook, 2008), 157.

actually appeared simply as a carpenter's son. His incarnation, "God-made-flesh" is foundational to the Christian teaching of surrender and submission. In the act of being born a man, Jesus as the second person of the Trinity, willingly obeyed the Father's will and came to earth to redeem all mankind for the Glory of God. This was total surrender. The Father sent the Son (John 3:16) and the Son obeyed the Father. Four key NT passages inform Jesus' incarnation, submission, and humility – Philippians 2:5-11; Matthew 3:13-17; John 13:1-17; and Hebrews 5:8.

The confessional hymn in Philippians 2:5-11, teaches that Jesus willingly submitted to the Father's plans:

> Your attitude should be the same as that of Christ Jesus: Who, being in the very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very form of a servant, being made in human likeness. And being found in the appearance of a man, he humbled himself and became obedient to death – even death on a cross! Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the Glory of God the Father.

Staying clear of the discussion on the kenosis theory,[69] it is enough to say that the emptying of verse 7 is equivalent to the "humbling himself" of verse 8, and so implies a downwardness of Jesus submitting to the Father's will; being even obedient unto death. Paul says that believers should have this same attitude, a commitment to obedient humility and movement from self-centeredness to a life centered in God. "When Almighty God became human, it was the greatest act of humility that the world has ever seen, or will ever see. Every word and action of Jesus' earthly life was testimony to his attitude, which was to submit to the leadership of the father."[70] For a disciple of Christ there is a clear choice between following Jesus with the same attitude of humility or rejecting such a downward path by sinful pride.

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[69] For a complete discussion of this topic and Jesus' self-emptying see, Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 550-552.

[70] Howard Baker, *Soul Keeping* (Colorado Springs: NavPress, 1998),89.

Servanthood itself is in the very nature of God. The verb, "being", ὑπάρχων, in verse 6 is a circumstantial participle, conditional on the circumstances that surround it. Gerald Hawthorne argues that the correct way of understanding Paul's thinking is to translate this clause not that Jesus became a servant in spite of the fact – concessive; but rather as causal. A better translation should read: "your attitude should be the same as that of Christ Jesus, who – precisely because he was in very nature God became a servant."[71] "When Jesus came in the form of a servant, he was not *disguising* who God is, but he was *revealing* who God is."[72]

The very nature of the Trinity demands submission as demonstrated by Jesus' willingness to become a bond-servant, δοῦλος.[73] Jesus lived a life of submission because that is his very nature as God and show also be the very nature of his church. "Self-denial is a posture fitting those who follow the crucified Lord."[74]

A second way Jesus modeled submission was in his baptism (Matt 3:13-17). Richard Peace points out three ways that Jesus demonstrated submissive humility. First, by being baptized, even though John would have prevented him (cf. vs. 14), Jesus identifies with those he has come to earth to seek and to save. Even though he was sinless and had nothing to repent of, by his baptism, he "announces to whom he will minister and the core issue he will confront, and he does so in a way that connects him to the deepest of their needs."[75] Submission is founded on active identification and participation in the life of one's community.

Peace, secondly, says that the descend of the Holy Spirit upon Jesus, earmarked

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[71] Gerald Hawthorne, *Word Biblical Commentary: Philippians*, vol. 43 (Waco, TX.: Word Books, 1983), 85.

[72] John Ortberg, *The Life You Always Wanted*, (Grand Rapids: Zondervan, 1997), 106.

[73] "Obedience within the Godhead is the most wonderful sight in the whole universe." Nee, *Spiritual Authority*, 46.

[74] Richard J. Foster, *Celebration of Discipline* (New York: Harper & Row, 1978), 102.

[75] Richard Peace, "Spiritual Formation as Service: The Essential Foundation for Leadership" in *The Three Tasks of Leadership* in Eric O. Jacobsen, ed. (Grand Rapids: Eerdmans, 2009), 114.

him as full of the Spirit and empowered for ministry . There was "a new inner reality of some sort; a new kind of relationship upon which he can draw."[76] Full surrender to the Father's will means that the Spirit is there to help in this transformation.

Finally, Peace comments that the voice from heaven declares God's pleasure in the person of Jesus, himself, as God's son. This gives to Jesus "his identity and thus his calling and destiny. His ministry emerges out of this reality."[77] A missionary called to a mission field, can demonstrate humility and servanthood, because he is secure in Christ's love and freely able to submit, trusting fully in God to do his will. Powerful faith endures and is not threatened nor diminished by temporary decisions or outcomes.

A third example of Jesus' model of submission was the feet washing of the disciples in John 13:1-17. The disciples were arguing about who would be the greatest in the kingdom, Jesus takes a towel and washes their feet; demonstrating that biblical service and humility is the true mark of greatness in the kingdom. He said, "I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them"(vss. 15-17).[78]

Plainly, Jesus wants his disciples to serve one another in humility and love. He says this even as he "knew that the Father had put all things under his power, and that he had come from God and was returning to God" (vs. 1). Jesus, fully self-aware as God and Lord, still freely submitted to the Father's plan of redemption. This is a perfect example of divine submission. To learn submission does not mean to forget one is as a loved child of God. Status therefore should never determine the decision to submit. Quality followership emerges from quality relationship. Following does not require the giving up of one's personhood. It is not weakness that produces servanthood.

The last passage to be looked at is Hebrews 5:8 where Christ "learned

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[76] Peace, "Spiritual Formation", 114.

[77] Peace, "Spiritual Formation", 114.

[78] Cf. the parallel passage in Luke 22:24.

obedience through what he suffered." Obedience even for Jesus was something to be learned. "Suffering was a tool to develop the deeper spirituality of Jesus."[79] It is apparent that no missionary can accomplish deeds for the Kingdom unless one is willing to obey and endure suffering. Submission in the midst of suffering is perhaps the hardest and yet the most profitable of all spiritual disciplines.[80] It teaches humility, vulnerability, and perseverance; all traits a missionary needs to do kingdom work. Servants of God are purified through suffering (Job 23:10; Acts 9:15-16) though what is important is not suffering itself, but the lessons learned through the suffering. "The obedient ones alone are useful to God."[81]

Jesus modeled submission in the Garden of Gethsemane

In the agony of the impending Cross, Jesus raised the "possibility of mission redefinition."[82] The synoptic writers portray the internal stress that Jesus was under.[83] Anticipating the Cross, Christ experienced severe emotional distress. He craved human companionship (Matt 26:38) and yet only received spiritual support (Luke 22:43).

Yet it was in the midst of this pain, Jesus said those famous words: "Father, if you are willing take this cup away from me; yet, not my will but yours be done" (Luke 22:42). Jesus goes straight to the Father and surrenders his will to God's. "There is only one option for Jesus – his Father's will. Jesus is the prototypical example of the

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[79] Joshua Choonmin Kang, *Deep-Rooted in Christ* (Downers Grove: IVP, 2006), 131.

[80] See Willard, *The Spirit of Disciplines*, 29.

[81] Nee, *Spiritual Authority*, 50.

[82] McNeal, *Work of Heart*, 64.

[83] Matthew 26:36-45; Mark 14:32-39; Luke 22:39-46. In Matthew's account, as Jesus fell to his knees in prayer, "he began to be sorrowful and troubled" (26:37). The first word, λύπεω, means "sad" or "distressed". The second, αδημονεω, means "away from home" or "decentered". Mark used similar language in saying that Jesus "was deeply distressed and troubled" (14:33). The verb for deeply distressed, εχθαμβεομαι, conveys the sense of "being overcome with amazement and terror." Jesus is also described in Luke as praying so earnestly that "his sweat was like drops of blood falling to the ground" (22:44).

one who understands God's will, wrestles with the difficulty of carrying it out, and demonstrates . . . unreserved commitment to obeying God's will." [84] If the Son of God can struggle with God's will, then if nothing else, it must at the very least mean that such tension is allowable.[85] The character of true surrender does not involve contradictory feelings about accepting God's will, but that in end, one is faithful and obedient. Jesus shows that all the glory and splendor in life have no meaning apart from accomplishing the Father's will. Those who are submissive to God do God's will; everything else is subject to this submission.

Jesus modeled submission on the Cross

The centrality of the Cross to Christian Spirituality is undeniable. Labeled as "the doctrine of the cross" or the "condition of following Christ," it occurs no less than six times in the synoptic Gospels.[86] Jesus says: "Then he said to them all: 'If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it. What good is it for a man to gain the whole world, and yet lose or forfeit his very self?" (Luke 9: 23-24). Jesus submitted unto death following the Father's will, sacrificing all and calling his followers to do likewise daily. Suffering goes against the grain of human nature. Yet, as David Benner insightfully says, "the cross reminds us that it is in pain and suffering that we experience our transformation – not in our efforts to improve ourselves or avoid sin."[87]

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[84] Wilkins, *Matthew,* 848.

[85] Watchman Nee sees a difference between the "cup" and the "Father's will" in the Garden. "The Lord was not primarily concerned with the cross; He was occupied instead with doing God's will." Nee, *Spiritual Authority,* 171.

[86] Thelma Hall, *Too Deep for Words* (Mahwah, NY.: Paulist Press, 1988), 15.

[87] Benner, *Desiring God's Will,* 100.

For some 200 million Christians around the world these are not empty words.[88] "All cross-cultural workers must be prepared to suffer, to face persecution and even martyrdom because of the Name above all names."[89] A missionary can expect suffering, but the key to endurance in the face of persecution is knowing one follows God's will. Power resides in identifying with Jesus' sacrificial death. Willard puts it this way: "Christian spiritual formation rests on the indispensible foundation of death to self and cannot proceed except insofar as that foundation is being firmly laid and sustained."[90] The cross applied to daily living is this foundation. Richard Foster describes it as the cross of voluntary submission of freely accepted servanthood.[91] Saying yes to God as a disciple means to take up one's cross with one's fellow servants.

The last recorded words of Jesus on the cross were: "Father, into your hands I commit my spirit."[92] Even in the very moment of dying, his last thoughts were for the Father. Here is the final full and complete surrender. "These words show us that in the Savior's mind there was again a calm restfulness after the hours of darkness and dereliction were past and He was again conscious of the closest communication with God."[93]

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[88] Bill Taylor and Steve Hoke, "The Global Canvas: How Your Story Fits into the Big Picture" in *Global Mission Handbook: A Guide for Crosscultural Service*, new and rev. ed., ed. Steve Hoke and Bill Taylor (Downers Grove: IVP, 2009), 27. This is most true of those believers in the Islamic, Hindu, Buddhist, animist, and militant secular contexts.

[89] Taylor and Hoke, "Global Canvas", 27.

[90] Willard, *Renovation of the Heart*, 64.

[91] Foster, *Celebration of the Disciplines*, 102.

[92] Luke 23:46

[93] Norval Geldenhuys, *NICNT: Luke* (Grand Rapids: Eerdmans, 1979), 612.

Jesus modeled the fruit of submission through the Resurrection

Cross-bearing can lead to death, but it is not without hope. One of the overarching principles of spiritual submission is that God's will is always good, no matter how it may appear at the moment (Rom 8:28). This, however, is a hard truth and difficult to understand. Peter argued with Jesus about the wisdom of going to the cross (Matt 16:22-23) and the rest were likewise ignorant: "The disciples did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about" (Luke 18:34).

What the disciples did not understand was that death is necessary for new life and greater productivity in the Kingdom. In the Christian faith, the way of the cross leads to the resurrection life. "Without the resurrection, suffering and self-denial would make no sense . . . God has taken the symbol of death- the cross – and turned it into a symbol of life."[94] The Cross later became a central motif in Paul's understanding of the Christian life. According to him, conformity to Christ necessarily involves sharing in the fellowship of his sufferings (Phil 3:10). As Christians mature, they grow in the capacity to bear both the sufferings and the glory of Christ because their ability to appropriate forgiveness helps them find greater freedom, healing, and life in Christ.

Biblical suffering is the suffering that leads to fruit-bearing; and fruitfulness leads to the happiness found in abiding in Christ.[95]

> As disciples, we must deny ourselves, pick up our cross, and follow Christ. This is all about surrender. This is about confession and repentance. This is about obedience. Where these things exist, there is dying of self. Only then do we grow and become generative. We've got to be willing to give up more than our time, talents, and treasure – we've got to start by giving up our *lives* for the sake of his kingdom.[96]

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[94] Benner, *Desiring God's Will*, 101.

[95] See Jn. 15:1-11 and Gibbs, *LeadershipNext,* 170-171

[96] Cole, *Organic Leadership,* 277.

François Fénelon's wisdom calls for Christ-followers to abandon all earthly pleasure for something better for "the cross and Jesus Christ cannot be separated."[97] Because one's true self is hidden in Christ (Col 3:3) one does not really die, but finds instead an abundant life (John 10:10).

In summary, after an examination of the life and teachings of Jesus concerning discipleship, authority, and submission, it is fair to state that his followers are not inferior to another when they are in submission to God. They do not need to give blind, unthinking obedience, but have the freedom for open communication. However, when obedience is called for, they both obey in words and deeds as well as submit in heart and thought. Such followership trusts God fully in all things despite outward circumstances. One sees honor and worth in obeying God, because one is secure in Christ. Having ego strength rooted in Christ, one is truly liberated and free.

In developing a biblical theology of followership, the teachings of Jesus must be connected to the rest of the New Testament and especially to the theology of Paul. While this subject is a complex one, the stance taken here is that Paul has neither corrupted Jesus' teachings, nor has he further interpreted and explained his thoughts, but rather that the two present and share the same understanding.[98] So, in order to explore followership, the book of Acts and the Pauline corpus will be examined in three areas: submission and the ruling authorities, submission and church authority, and submission and domestic authority.

Followership in Acts and the Pauline Epistles: Submission to Ruling Authorities

In the books of Acts, the disciples were thrown into jail for preaching Christ

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[97] François Fénelon, *Meditations on the Heart of God*, trans. Robert J. Edmonson (Brewster, MA.: Paraclete, 1997), 7.

[98] For background and defense of this position, see Guthrie, *New Testament Theology*, 51-59.

crucified and raised. They responded with the words: "Judge for yourselves whether it is right in God's sight to obey you rather than God" (4:19). Then at a later time, brought before the full Sanhedrin and warned to not speak anymore about the name of Jesus (Acts 5:27-29), they answered and laid down the principle of civil and ecclesiastical disobedience: "we must obey God rather than men" (vs. 29). As shall be looked at later, the NT does teach that Christians are called to be conscientious citizens and to submit to human authorities (cf. Rom 13:1; Tim 3:1; 1 Pet 2:13). But if the authority "misuses its God-given power to command what God forbids or to forbid what God commands, than the Christian must be willing to disobey the human authority in order to obey God."[99]

"The limits of the Discipline of submission are at the points at which it becomes destructive. It then becomes a denial of the law of love as taught by Jesus and is an affront to genuine biblical submission."[100] Even Watchman Nee who stresses the need to obey in all circumstances to what he calls delegated authority, makes an exception for this passage because "the delegated authority here had distinctly violated God's command and trespassed against the Person of the Lord."[101] The limits of submission are sometimes very hard to discern. When should disobedience be allowed? This is a difficult problem, but the general principle should be to obey authorities when in doubt, for God will show the way out if obedience is not intended to be his will. Such caution is wise and must be exercised because the rest of scripture teaches purposeful submission to rulers. As Ajith Fernando correctly points out: "many Christians have abused these verses by claiming that their selfish desires were God's will and have disobeyed authorities in order to satisfy those desires."[102]

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[99] John R.W. Stott, *BST: Acts* (Downers Grove: IVP, 1990), 116.

[100] Foster, *Celebration of Discipline*, 105.

[101] Nee, *Spiritual Authority,* 74.

[102] Ajith Fernando, *The NIV Application Commentary: Acts* (Grand Rapids: Zondervan, 1998), 215.

The Pauline principle of submission to the state is most explicitly given in Romans13:1-8. Here Paul clearly teaches that "everyone must submit themselves to the governing authorities, for there is no authority except that which God has established" (vs. 1). The word for authorities, ὑπερεχούσαις, literally means those with the right to rule and would include anyone "who represents the power of the state: from local bureaucrat right up to the emperor, president, or prime minister."[103] At the time of Paul's writing, this meant the Roman government; a government which was not looked upon favorably by Jews, Christians, and many gentiles alike.[104] The Greek verb to submit is ὑποτασσω, which is a more inclusive word than that for obedience, ψακουω (literally "to hear" cf. Matt 7:24).[105] It does mean to obey secular authority, but there is more involved. The whole clause is reflective and stresses active participation in one's duty.[106] Such submission recognizes that earthly rulers have their place, but that a higher authority is still in place and "one's ultimate submission must be to God and that no human being can ever stand as the ultimate authority for a believer."[107]

It may seem strange that Paul, a man imprisoned for preaching the Gospel, still taught obedience to these same authorities. However, he did not see his imprisonment as a tragic lapse into sin, nor fear that he was dishonoring God. He wrote: "most of the brothers have been encouraged" and given confidence by his imprisonment "to speak the word of God more courageously and fearlessly" (Phil 1:14). So, this passage clearly

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[103] Douglas J. Moo, *The NIV Application Commentary: Romans* (Grand Rapids: Zondervan, 2000), 421.

[104] There was a growing discontent with the power of the Roman government in the first century AD. See Moo, *Romans,* 426.

[105] Moo notes that ὑποτασσω implies that believers "stand under government in the scheme that God has instituted for ruling the world." Cf. Moo, *Romans,* 422.

[106] John Murray, *The New International Commentary on the New Testament: Romans* (Grand Rapids: Zondervan, 1959), 147.

[107] Moo, *Romans,* 429.

"does not intent to encourage disobedience to government or to even lay a theological basis for such disobedience."[108]

Paul writes to Timothy: "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone – for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness" (1 Tim 2:1-2). Paul is urging Timothy and the church at Ephesus to respect and pray for everyone, including ruling authorities (βασιλέων). It is generally accepted that Paul wrote these words after the events of Acts 28 and near the end of his life (c. 63-65).[109] The notorious Roman emperor Nero (c. 54-68) was in power when Timothy received these words. Not only does Paul say pray for these rulers, but be thankful for them (ευχαριστιας) a remarkable concept in the age of the Roman emperors. Such prayer is unusual, serious and reflects that "this world and its governments are the area of God's activities."[110] Today, many Christians would rather condemn, criticize, or ridicule government leaders when they disagree with their policy or character.[111] Yet, for missionaries who live and work in places where the ruling authorities are not liberal western democracies, this is not an easy principle to put into practice. Where does submission to authorities mean disobedience to God?

Chris Hoke, a child of missionaries who grew up in Central America, carefully distinguishes the cultural baggage that North American Christians bring from their context. He declares that by calling Jesus, Lord, means that "Caesar" is not. Hoke believes that North America missionaries particularly have difficulty understanding

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[108] Moo, *Romans*, 430.

[109] Donald Guthrie, *New Testament Introduction*, rev. ed. (Downers Grove: IVP, 1970), 623.

[110] Walter L. Liefeld, *The NIV Application Commentary: 1 & 2 Timothy/Titus* (Grand Rapids: Zondervan, 1999), 88.

[111] In the old days of the cold war, many Christians expressed hatred for the rulers of the old Soviet Union. Or, they may hiss at their own leaders when mentioned from the pulpit. Liefeld, *1 & 2 Timothy/Titus*, 91.

this.[112]

> Sadly, most American Christians grow up doing something that no missionary child would do: pledge their allegiance, with hand over heart, ritually, to a national government and its icon. I believe that this prevents American patriots from reading and understanding clearly Paul's famous comments in Romans 13 on submitting to government authorities. While the domesticated church in America has used these verses to justify a naïve faith in the nation's character and rule of law, missionaries in China, Iraq, Rwanda, and North Korea, as well as in Hitler's Germany and Pinochet's Chile in years past, know these verses must be read in the fuller context of the apostolic mission.[113]

A third and final passage from the Pauline corpus is Titus 3:1 which reads: "Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men." Here Paul directly commands believers to be in submission (ὑποτασσω) to rulers and authorities. This is the same verb used in Romans 13 and echoes the 1 Timothy 2 passage as well. Subjection to the state means obeying the rules - whether paying taxes or expressing loyalty or other socially responsible practices. In this way, society around believers will see them as good and acceptable people. To be peaceable, considerate, and humble in society will reflect well on the Gospel.

Summary of Pauline Submission to Ruling Authorities

While the example of the Apostles and the teachings of Paul call the believer to respect and honor civil authorities, it is still clear that the church can only go so far. There is a tension which demands discernment in knowing when to submit and when to disobey. This discernment is based upon understanding that a person always has

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[112] Chris Hoke, "Missionaries Know How to Read Romans 13" in *Global Mission Handbook: A Guide for Crosscultural Service*, new and rev. ed., ed. Steve Hoke and Bill Taylor (Downers Grove: IVP, 2009), 225-226.

[113] Hoke, "Missionaries Know How to Read Romans 13", 226.

choices. Freedom is essential in such decisions. Hoke puts it this way: "Honor and submit to such governing authorities: don't conform to their unjust laws and authority, but submit to their unjust (and inevitable) punishment as Christ modeled on the cross – to subvert the world's system."[114] Dietrich Bonhoeffer, who backed his words with his life, stated "the church must obey the will of God, whether the state is bad or good."[115]

Followership in the Pauline Epistles: Submission to Church Authorities

Paul often chooses organic metaphors to describe the church: the Bride of Christ (Eph 5:25-32), the Body of Christ (1 Cor 12:12-30), or the Family of God (Eph 3:15). Such images help set a foundation of Paul's concepts of the local churches' authority. There is a dynamic and growth that fits within organic life which does not translate well in today's business world. In other words, the Christian church is more a way of life than it is a way of doing things.[116] .

Leadership models, spiritual gifts, and the priesthood of all believers

The essential nature of the Church in scripture is not a material building, a clerical order, or a national or sectarian organization. Rather, it is the product of God's saving work in Christ, which is eternal, spiritual and universal. Therefore any Christian ecclesiology must rest on firm Christology.[117] Christ as Head of his church sets the

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[114] Hoke, "Missionaries Know How to Read Romans 13", 226.

[115] Dietrich Bonhoeffer, *Cost of Discipleship,* trans. R.H. Fuller (New York: Simon & Schuster, 1995), 262.

[116] See the presentation of the church as a living community in Rodney Clapp, *A Peculiar People: the church as culture in a post-Christian society* (Downers Grove: IVP, 1996). See also the helpful analogy of Eugene Peterson who compares the church to a living tree and the need for obedience (as the outlying cambium) to protect people and the ministry (the fruit). Eugene H. Peterson, *Christ Plays in Ten Thousand Places* (Grand Rapids: Eerdmans, 2005), 232.

[117] For only a small sampling of passages relating the saving work of Christ to the formation of the people of God see Mark 10:45; Luke 1:68; Romans 3:24; Galatians 3:13; Ephesians 1:7,14, 4:30; Colossians 1:13; Titus 2:14; I Peter 1:18; Revelation 5:9.

agenda for all the questions of how, why, what, where, and with whom the church functions as a living organic body. Defining reality for many local congregations therefore may mean helping people "abandon their reliance upon structure and process" helping them instead to cultivate "vibrant faith, vision, and covenant relationships."[118] Some in the Church even decry any structure as inherently evil.[119] Or they say that only the apostolic order of leadership is valid.[120] While it is not necessary to limit all organization in the church, these writers do point out three potential problems derived from current church structure in North America.

First, the "tendency to elevate position over function, being over doing, and role over action, leads to the separation of the person from behavior."[121] Leaders, even the best of them, struggle when faced with challenges to their power and authority. It is rare for a leader in such a situation to have a humble and submissive response. But, it is necessary in a spiritual ministry: "If authority exceeds ministry it becomes positional, and is therefore no longer spiritual. . . . Authority flows from ministry: it flows into people's hearts and makes them conscious of God."[122]

Second, organizational structure both results from and produces organizational

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[118] Sherwood Lingenfelder, "Defining Institutional Realities: The Myth of the Right Form" in *The Three Tasks of Leadership* in Eric O. Jacobsen, ed. (Grand Rapids: Eerdmans, 2009), 54.

[119] See Tom Marshall, *Understanding Leadership* (Grand Rapids: Baker, 2003), 206 – 208. Marshall argues that though structural powers are fallen, Christians can live and serve legitimate goals within such structures without submitting to their ultimate claims of authority. However, Cole claims that the church today has succumbed to business models of leadership and structure and left Jesus behind. See Cole, *Organic Leadership,* 170. For a similar position as Cole, see Willard, *Spirit of the Disciplines,* 229.

[120] Reggie McNeal, *The Present Future* (San Francisco: Jossey-Bass, 2003), 127. McNeal claims to see the reemergence in the church of "apostolic-leadership" and advocates that it replace the manager and CEO understandings of ministry. Tan also expresses deep concern about how quickly the church has borrowed and applied uncritically leadership and structural models from the business community. See Tan, *Full Service,* 20.

[121] David Augsburger, "Evaluating Servanthood: From Servant Leadership to Leading as Serving" in *The Three Tasks of Leadership* in Eric O. Jacobsen, ed. (Grand Rapids: Eerdmans, 2009), 101.

[122] Nee, *Spiritual Authority,* 153, 154.

power. Power and authority have corrupting influence effects upon leaders and institutions. Seemingly God-filled people may be in reality agents of evil. "Evil, which is at the core of all temptations seems to reside near the centers of power."[123] To lay aside one's ego and submit both one's gifts and ministry to the Lordship of Christ is hard. Without a clear commitment to Christ's Headship over the church, it is impossible.

Third, and finally, it is almost impossible to know when God's "anointing" has left a person. Rather than allegiance to positional roles, spiritual discernment is the surest guide in the Christian community and is the means to accurately perceive the dynamics involved in spiritual following and leading.[124]

The priority of the New Testament church was to build a holy community led by the Holy Spirit (Eph 2:19-22). According to Stacy Rinehart, the early church minimized hierarchy and permitted Jesus through the Spirit to direct its ministry and missionary efforts. "There was a conspicuous absence of power leadership or organizational tactics in combating . . . false leaders and movements."[125] In sum, the NT orientation of church governance is organic and functional – related to spiritual gifting and ministry. True spiritual leadership reflects ministry and not hierarchical positions. Or put this way, positional leadership focuses on roles and "nouns," while ministry or functional leadership stresses serving and "verbs."[126]

So form should follow function. Richard Peace says when a church is a

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[123] Calvin Miller, "The Politics of Grace and the Abuse of Power," in *"Life@Work on Leadership"* eds. Stephen R. Graves and Thomas G. Addington (San Francisco: Jossey-Bass, 2002), 18.

[124] Robert K. Greenleaf tells the story of Rabbi Abraham Joshua Heschel, who giving a lecture on Old Testament prophets was asked by a student how one tells the difference between a true and false prophet. Heschel replied: "There – is- no- way! . . . But it is terribly important that we know the difference." Robert K. Greenleaf, *Servant Leadership: A journey into the Nature of Legitimate Power and Greatness"* 25th anniversary ed. (New York: Paulist Press, 2002), 243.

[125] Rinehart, *Upside Down,* 74.

[126] Viola, *Reimagining Church,* 154.

community where people identify with one another, empower one another by allowing the Holy Spirit to work in each other's lives, and understand, affirm and accept one another, Christ is glorified in their midst.[127]   This provides for both leaders and followers a powerful grid to assess their own motivations and vision. But, if Christ is head of the body, two additional theological truths also need to be affirmed: the doctrine of spiritual gifts and the doctrine of the priesthood of all believers.

Paul enumerates spiritual gifts in Romans 12, 1 Corinthians12, and Ephesians 4. Gifts are the practical means through which the edifying and equipping work of the Holy Spirit takes place. Each believer is to make a gifted contribution to the growth and health of the body of Christ and to the *missio Dei* of His Kingdom, for the common good (1 Cor 12:7). Honor and deference is given to all because each person has a valuable contribution to make. "In the final analysis, we are all leaders who lead by serving the Lord and each other through the Spirit's work and unique gifting in our lives."[128]

The fact that Christ calls and then gifts each believer for ministry demonstrates the value of teamwork. Therefore, "first we ought to realize we need each other. Second, we ought to respect each other. Third, we ought to sympathize with each other."[129] Mutual need and honor creates a community which discerns and says yes to the Spirit's promptings. Paul took this team approach very seriously and admonishes Timothy to do likewise by passing along the things he was learning to faithful and trustworthy people (2 Tim 2:2).[130]

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[127] Richard Peace, "Spiritual Formation as Service", 114-115.

[128] Rinehart, *Upside Down,* 108.

[129] Stephen A. Macchia, *Becoming a Healthy Team* (Grand Rapids: Baker, 2005), 96.

[130] Paul's letters contain numerous warm references to his co-workers. See FF Bruce, *The Pauline Circle* (Grand Rapids: Eerdmans, 1985) for a study of some of his team members: Ananias, Barnabas, Silas, Timothy, Luke, Priscilla & Aquila, Apollos of Alexandria, Titus, Onesimus, and Mark. For a good presentation on Paul's approach to teamwork see: Banks and Ledbetter, 40-42.

Reggie McNeal details five reasons why some church leaders are reluctant to be team players: the prevailing church culture, fear, control, risk of failure, and incompetence.[131] The prevailing church culture greatly affects team building. For McNeal, church culture that separates the clergy from the laity and allows only the clergy ministry is flat out wrong. This distinction has "cultivated a qualitative separation that militates against broad-based ministry."[132] It is only when the church recaptures and applies the reformation's understanding of the biblical doctrine of the universal priesthood of all believers will the work of God be finally returned to his people.

The priesthood of all believers is a theological truth that teaches that every person can relate to and know God's will God directly (Rom 5:1-5; 1Tim 2:5; Heb 4:14-16). Many mission organizations maintain an hierarchical structure with decision-making and leadership command which is invested with the power of the organization. Followers who have leadership gifts have very little freedom outside such a structure to exercise their gifting and discernment. If things are to turn around, leaders must be willing to sacrifice power, prestige, perks, and even perhaps position. Frank Viola states: "The spiritual antidote for the ills of heresy, independence, and individualism is mutual subjection to the Spirit of God and to one another out of reverence to Christ."[133] Organizational leaders must therefore take charge by not doing more but by doing less. "They must surrender all desire for political, economic, social and cultural influence in the larger society to devote their energies to enabling the church to become a

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[131] McNeal, *Work of Heart*, 133-135.

[132] McNeal, *Work of Heart*, 133. Siang-Yang Tan is even more forceful. "Pastors have organizational power, personal power, spiritual power, pulpit power, and financial power – the power of trust and office and souls. Abuse of power is as basic evil as there is, and it lies at the heart of pastoral and ecclesial failure. The antidote is the foundational Christian value of submission." In Tan, *Full Service*, 145. In addition to submission, true spiritual power resides in personal authenticity derived from the Word of God and the Spirit of God, demonstrated in behavior, actions, attitudes and integrity of a believer. See Rinehart, *Upside Down*, 109.

[133] Viola, *Who is Your Covering?*, 96.

community of belonging."[134]

People crave community, so "if it is true that we are made for community, then leadership is everyone's vocation. . . . When we live in the close-knit ecosystem called community, everyone follows and everyone leads."[135] It is within this community of believers all sharing "everything in common" (Acts 2:44) that true spiritual formation occurs with a refreshing vitality and a spirit of renewal. The belief in and practice of the priesthood of all believers will affirm the personal spiritual responsibility of all Christians.[136]

This sense of community must combine both supportive and challenging environments so that an individual can both thrive in one's relationship with the Lord and others; and yet also grow toward full potential in their gifting, ministry skills, and vision. Feelings of belonging, opportunities to grow, and participating in holistic care for one another allows all to cooperate with the Spirit and experience true community.[137] Communities of grace speak the truth but do so in mutual love and submission and so create settings where mutual submission prevails and where people are quick to defer to one another. Such an environment also facilitates organic functions and moves away from imposed systems of control.

Missions find such an approach difficult because of the independent and sporadic nature of field work where missionaries are often geographically apart and often temporarily reassigned. This makes it hard to give the time and attention to one

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[134] Gerald L. Sittser, *Water from a Deep Well* (Downers Grove: IVP, 2007), 71.

[135] Parker J. Palmer, *Let Your Life Speak* (San Francisco: Jossey-Bass, 2000), 74.

[136] Wilhoit, *Spiritual Formation,*152. See also Paul's desire that everyone be trained in all wisdom and be presented mature in Christ in Colossians 1:28-29. The writer to the Hebrews claims as well that mutual exhortation is a cure to hardness of heart and leads to genuine community (Heb 3:12-13).

[137] Wilbert R. Shenk, "Paying Attention to People as Gratitude" in *The Three Tasks of Leadership* in Eric O. Jacobsen, ed. (Grand Rapids: Eerdmans, 2009), 178.

another as ministry demands pile up. However the NT picture is a new society built upon mutual respect, honor, and submission toward each another. It might help for organizations to reflect more profoundly upon the "one anothers" of the NT.[138] When this is the operating norm, internal conflicts and power struggles while occurring, should do so at a lower rate and with less intensity. They also should be more easily worked out in less combative style.

The focus of the community is to continually ask where is the Spirit calling and who is best able to serve the church there. Others then are called to support that person in this process. Stacy Rinehart calls this "rotating functional leadership" and believes that God's people should therefore support a plurality of leaders.[139] All the evidence of the NT points to this idea of shared oversight.[140]

However, does such plural leadership not also lead to problems of loss of control, confusion, and potential frustration over split decisions? This is why some leadership writers urge the single leader model. "It is vital that every team have one leader. Two-headed, double-visioned leadership doesn't work in healthy ministry settings."[141] This is certainly true if leadership is unwilling to put aside personal agendas, insisting only on pulling the ministry toward their own vision for direction.

However, this need not be the case. Under the Spirit's guidance and with leaders mutually submitting one to another, disagreements should be able to be worked

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[138] See Neil Cole, who lists 14 of these scriptural commands in Cole, *Organic Leadership,* 65-66. Also, Adele Ahlberg Calhoun who lists 21 with accompanying suggestions for putting them into practice on a regular basis in Calhoun, *Spiritual Disciplines Handbook,* 272-275.

[139] Rinehart, *Upside Down,* 93.

[140] For example, Paul always wrote his letters to the churches, not to leaders within the church. The Apostles also seemed to follow a pattern of appointing plural elders; so, for example in Jerusalem (Acts 11:30); plural elders in the four churches in Galatia (Acts 14:23); plural elders in Ephesus (Acts 20:17); in Philippi (Phil 1:1); in Judea (Jas 5:14); and in Crete Tim 1:5). See Viola, *Reimagining Church,* 173.

[141] Macchia, *Becoming a Healthy Team,* 156.

out through open discussion and dialogue, for the New Testament model of leadership "was not invested in one individual but in a range of persons with particular gifts and experience. . . . Solo leadership . . . inhibits ministry development."[142] God calls each believer to ministry. Trust in the endowment of the Holy Spirit and proper equipping of the saints are the two means by which holy control is maintained in such situations.[143] No less than the church historian, Richard Lovelace, believes that the priesthood of all believers is a basis for church renewal:

> Most of the corporate dimensions of renewal follow directly from the dynamic of community, although they also involve by implication the elements of mission, prayer and disenculturation. First in importance is probably the effective realization of Luther's concept of the priesthood of all believers. One of the clearest themes in the history of awakenings is the increasing importance of lay leadership in the church's life. . . . pastors must decrease in order that the laity may increase.[144]

The founding pastor of the Newsong churches, Dave Gibbons says: "Because of the internet and peer-to-peer platforms like Wikipedia, YouTube, Facebook, MySpace, and others, ordinary people around the world are participating and collaborating in ways and spaces they never did before."[145] The influential voice of the house church movement, Frank Viola, sums it up this way: "I believe the central doctrine for missional renewal is the biblical teaching on the priesthood of all believers, the people of God called out and empowered to join him in his redemptive mission in the world."[146]

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[142] Gibbs, *LeadershipNext,* 54, 117. For an interesting discussion on an appropriate model for Asian understanding of church leadership as hierarchical see Chan, 51. While different cultures hold different models of leadership which work best in their society, and while such perspectives are valid and important, NT teachings should always underpin one's patterns.

[143] See both Viola, *Reimagining Church,* 64-65, and Ephesians 4:1-13.

[144] Lovelace, *Dynamics of Spiritual Life,* 224-225.

[145] Dave Gibbons, *The Monkey and the Fish* (Grand Rapids: Zondervan, 2009), 127.

[146] Viola, *Present Future*, 147.

Pauline passages that address submission in the local church

In Ephesians 5:18-21, Paul calls upon all believers to mutually submit to one another as a sign of obedience to Jesus: "submit to one another, out of reverence to Christ." The submission of 5:21 like the worship of 5:19-20 flows from being filled with God's Spirit (vs. 18). Those who are filled with the Spirit, as opposed to being intoxicated, show their charismatic corporate worship in the community by singing songs to one another and worshipping God. The presence of the Spirit further leads believers to give thanks and to submit to one another. The most important aspect of mutual submission is that it is Spirit given. "This means that Christians cannot complain that what God asks . . . is too difficult for them because of their own background or emotional makeup. The power of the Spirit is sufficient in believer's lives to enable them to fulfill God's will."[147]

The call to mutual submission is rooted in the call to submit to Jesus himself. Biblical submission and obedience stems from a personal love relationship with God the Father through the Son, empowered by the Holy Spirit.[148] The believer submits to God and to his fellow saints because he abides in Jesus and Jesus through the Spirit abides in him: producing the motivation and the means of obeying and submitting to one another. Mutual submission is a mark of a healthy Christian community, because it recognizes that every person is unique and needed for ministry to be accomplished.

The Corinthian church was divided by factions that threatened to tear it apart.[149]

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[147] Craig S. Keener, *Paul, Women & Wives*, 159.

[148] Marshall explains that it is only in this process that mutual submission works because it respects the individual's freedom and moral choice. "When I choose to obey true authority, I do not feel inferior or put down in any way, because true authority is spiritual and respects my moral freedom. Obedience is my free choice." Marshall, *Understanding Leadership,* 108.

[149] Paul had to deal with strong differences on such topics as: marriage - 1 Cor 7; lawsuits - 1 Cor 6; synchronization of meat sacrificed to idols – 1 Cor 8; worship -1 Cor 11; spiritual gifts - 1 Cor 12-14; the doctrine of the resurrection – 1 Cor 15; New Covenant – 2 Cor 3; his apostolic ministry - 2 Cor 2; suffering - 2 Cor 4; and giving - 2 Cor 8-9.

To Paul, this fostering of divisions and rivalry among fellow Christians was a worldly and immature method of community life. He acknowledges that though the church has "many parts" it is still "one body" (1 Cor 12:12-20) and unifying wisdom and discernment was necessary to work through their problems (cf. 1 Cor 2:6-3:23). People in the church were questioning the leadership of Paul, asking what authority in the church did he have after he had departed from Corinth? Though Paul touches upon the matter in First Corinthians, it is in II Corinthians that he seeks to answer it fully. Though it is clear that by the time of the writing of 2 Corinthians, the majority of the church had repented and returned back to Paul (7:2-16); there still existed a significant minority in the church that doubted his legitimacy as an apostle (cf. 1:12-2:4; 2:12-3:3; 8:16-24; 10:12-18; 11:7-12; 12:11-18). The church stood divided over his authority and struggled with what they considered his limitations as their leader. His willingness to minister out of his brokenness was contrary to their theological view of divine leadership and the Christian life (11:5-7, 30).

Paul's defense of his apostolic authority is found throughout the letter, but a key passage is chapter 10 where he shares the purpose (vss. 7-11) and basis (vss. 12-18) of this authority. Paul discusses the comparison between himself and others who claim authority in the Corinthian church. But Paul does not try to match his wisdom, skill, and gifting with these "super-apostles." For Paul, the foundational issue at stake was the Gospel itself, as it had been preached and embodied by his ministry.

> From Paul's perspective, to support a claim to apostolic authority in Corinth by pointing to one's own abilities, spiritual power and experiences, and/or rhetorical prowess is to be without understanding; such factors are simply irrelevant to the question at hand. Regardless of whatever personal qualifications and experiences his adversaries may have had . . . his opponents lack the commendation needed to establish their authority over the Corinthians. This particular commendation does not come from comparing oneself to others; it comes from the Lord.[150]

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[150] Scott J. Hafemann, *The NIV Application Commentary: 2 Corinthians* (Grand Rapids, MI.: Zondervan, 2000), 402.

The issue at stake is the Gospel, since to reject him is tantamount to rejecting Christ. Paul's moral integrity and consistency was called into question and he had to defend his honor because he was defending all that he had taught and lived out before the Corinthian believers. Paul wants the church to accept a truth-saturated, grace-given, life-embodied proclamation of the Gospel of Christ. For Paul, authority in the church boils down to submission to God. When the Corinthian church accepted the claims of Paul's apostleship, they were submitting to authority not from Paul, but from God.

Paul had confidence in the church to obey God – or rather he had confidence in Christ working in the church to bring it into compliance with the Spirit's mind. He did not need to brow beat members into submitting to his teachings. Rather he came in "weakness and fear and with much trembling" (1 Cor 2:3) and with appeals in the "meekness and gentleness of Christ" (2 Cor 10:1). "Christians will have conflicts with other Christians about matters that matter, but when we do, we should not assume that we are always right and those who think or act differently than we do are wrong. Such presumption is only possible if we have forgotten our own standing before God and one another."[151] As James reminds the church, the wisdom that comes from above is not only gentle but also "willing to yield" (Jas 3:17).[152] Paul demonstrates this wisdom and gentleness even while claiming apostolic authority (2 Cor 10, 11). He is not teaching discipline for discipline sake, but wants the church to grow in greater intimacy with Christ (1 Cor 9:24-27).

Walter C. Wright calls the books of Colossians and Philemon "a wonderful biblical case study" on the relationships between leaders and followers.[153] Like with the

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[151] Kenneson, *Life on the Vine*, 214.

[152] Such willingness to yield is not a sign of weakness or of admission of error, but rather a case of willing to leave the outcomes up to God.

[153] Walter C. Wright, *Relational Leadership* (Waynesboro, GA.: Paternoster Press, 2000), xvi.

Corinthian fellowship, here is a real-life picture of a community trying to work out what it means to be the Body of Christ in the midst of tension and conflict. Two key passages, one in Colossians and one in its companion letter, Philemon, addresses what the community believed about the sufficiency of Christ over all things – including everything from thrones and principalities (Col 1:15-18) to normal human relations (Col 3:18-22; Phlm 8-22). Paul argues that strict obedience to religious rules produces nothing but status seeking and selfishness rather than true humility and sacrificial service for others (Col 2:16-23).

Colossians 3:18-24 addresses how domestic life should be ordered for the believer in normal everyday relations: with spouses and children, and between masters and slaves.[154] Since Paul taught that all were equal in Christ (Col 3:11), believers in the church were forced to deal with the question of how members in various stations were to relate to one another. So, Paul writes in 3:18-24:

> Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your
> wives and do not be harsh with them. Children, obey your parents in everything,
> for this pleases the Lord. Fathers, do not embitter your children, or they will
> become discouraged. Slaves, obey your earthly masters in everything; and do it,
> not only when their eye is on you and to win their favor, but with sincerity of heart
> and reverence for the Lord. Whatever you do, work at it with all your heart, as
> working for the Lord, not for men, since you know that you will receive an
> inheritance from the Lord as a reward. It is the Lord Christ you are serving.

These verses are to be understood within the context of the entire epistle's teaching (for example, see Col 3:11). Paul is combating false teaching which if allowed to be propagated will reduce the Gospel to legalism. He presents the arena of normal human relationships as a proving ground for life in Christ, for if the Gospel is true and grace affirmed, relationships within the home will be transformed. The verb for submit, ὑποτασσω, does not convey some innate inferiority but is used "for modest, cooperative

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[154] Household life was not a trivial matter in the first century AD and was a topic of discussion even among philosophers. See James D.G. Dunn, "The Household Rules in the New Testament," in *The Family in Theological Perspective,* ed. Stephen C. Barton (Edinburgh: T & T Clark, 1996). In his Small Catechism, Martin Luther labeled such family relations laws as *Haustafeln,* household rules.

demeanor that puts others first."[155] It points to the moral free choice of wives as

"ethically responsible partners."[156] Children also are called to obedience. This is very

unusual since children were not often addressed so directly, as independent,

responsible subjects.[157] Here, the children's duty to obey their parents is converted into

obedience "in the Lord." The child owes obedience above all to Christ.

Slaves were also called to submit to their masters. As in the case with women

and children, in Roman society it was taken for granted that slaves were morally

incapable of deciding to do good. But Paul, "treats Christian slaves as morally

independent individuals fully capable of Christian virtue."[158] They are responsible for

themselves as well as responsible to others such as their masters. Once again, Paul

makes note of slaves' relationship to Jesus, they are to obey out of "reverence to the

Lord" and not out of fear of their masters.

So, in all three cases, Paul surprisingly ascribes subordination to those who by

virtue of their culture were already subordinate – wives, children, slaves. Paul

addresses them as free moral agents who had free moral responsibility. He makes

decision-makers of those who were not allowed to make decisions. They were called to

submit even though they were in a subordinate relationship already.

> The only meaningful reason for such a command was the fact that by virtue of
> the gospel message they had come to see themselves as free from a
> subordinate status in society. The gospel had challenged all second-class
> citizens and they knew it. Paul urged voluntary subordination not because it was
> their station in life but because it was 'fitting in the Lord.'[159]

For Paul submission does not mean one is in any way inferior, but is done to

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[155] David E. Garland, *The NIV Application Commentary: Colossians & Philemon* (Grand Rapids: Zondervan, 1998), 243.

[156] Peter T. O'Brien, *WBC: Colossians, Philemon* (Waco, TX.: Word, 1982), 220.

[157] Garland, *Colossians & Philemon*, 246.

[158] Garland, *Colossians & Philemon*, 248.

[159] Foster, *Celebration of Discipline*, 103.

honor the Lord above all else. "The principles underlying these instructions –

submission, love, service, obedience, conscious work, and fairness – transcend cultural

limits and are applicable in any age."[160]

In the book of Philemon, Paul also addresses the slave and master relationship.

However, in Colossians, Paul spoke to the slave, now in Philemon, he speaks to the

master. This small personal letter was written to accompany the former slave,

Onesimus, whom Paul was returning to his friend, Philemon, Onesimus' owner. Though

there is debate as to why or whether Onesimus actually was a runaway slave, there is

no debate that he was converted by the Apostle Paul. Paul therefore returns

Onesimus to Philemon, but now not as a slave, but as a fellow brother in Christ.

Philemon is a letter about forgiveness in the Lord.[161] Paul is not simply "using

clever tactics to defuse a volatile situation and to get Philemon to see things his way.

His purpose is swaddled in a basic theological conviction about what it means for us to

be in Christ."[162] Paul is applying the abstract doctrine of union with Christ in concrete

personal relationships. In making his case, Paul's "single interest is for Philemon and

Onesimus to be reconciled."[163] Onesimus may have wronged Philemon by running

away or by stealing from him, but he was no longer only a slave to him but "better than a

slave . . . a brother in the Lord" (vs. 16).

First, Paul prays for Philemon in verse 6 that he have a full understanding

(επιγνοσις) of the Gospel, which implies not only head knowledge but moral insight,

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[160] Garland, *Colossians & Philemon*, 257.

[161] Forgiveness should not be passed over lightly in the leadership- followership discussion. Wright asserts that the present-day crisis in leadership really is a "crisis of forgiveness", where leaders are expected to lead but without being permitted to ever make mistakes. See Wright, *Relational Leadership*, 202.

[162] Garland, *Colossians & Philemon*, 302. Key phrases in the book are "in Christ" (vv. 8,20,23); "in the Lord" (vv. 16, 20) and "unto Christ" (vs. 16).

[163] Robert W. Wall, *IVP NTCS: Colossians & Philemon* (Downers Grove: IVP, 1993), 184.

knowing what is important.[164] So to be worth anything, this knowledge must be acted upon and not simply possessed. "It can only be the visible witness of Christ's reconciliation of the world to God if its members actively discern the will of God in their lives and apply it to their relationships with fellow Christian and fellow human beings."[165] Christ's love for us moves us to forgive others.

Second, Paul says in verses 8-9: "Therefore, although in Christ I could be bold and order you to do what you ought to do, yet I appeal to you on the basis of love" (vss. 8-9). Is Paul using a veiled threat to induce Philemon to take back Onesimus, using his authority as an apostle?[166] In fact, Paul is bending over backward to avoid any sense of authoritarianism and is making his request as one brother to another. "He does not pull rank and issues no command but instead humbly 'appeals' (vv. 9-10)."[167] His boldness in this case refers to the right to speak freely and frankly as any Christian should be able to do. "In defining his relationship to the church along the lines of friendship, finally stressing his need for Philemon's love (v. 9), Paul establishes that his intent is not coercive but collaborative."[168]

Friendship, love, and mutual submission to one another in Christ is the "better way" for the apostle's request. Philemon is to graciously accept Paul's plea out of love for the aged Apostle not out of duty or force. Submission is a free choice. Following Paul's desire for Onesimus is freeing for Philemon, and also will be "useful" for the

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[164] Ernst Dieter Schmitz, "Knowledge" in Colin Brown, ed. *The New International Theological Dictionary of New Testament Theology*, vol. 2 (Grand Rapids: Zondervan,1979), 392-406.

[165] Garland, *Colossians & Philemon*, 321.

[166] Garland points out this interpretation is wrong for three reasons: "The word 'boldness' is not synonym for 'authority'. Paul calls Philemon his partner (vs. 17) and treats him as an equal. Third, showing him an iron hand in a velvet glove of humility would undermine all the politeness strategies that Paul employs to avoid the least hint of compulsion." Garland, *Colossians & Philemon*, 326.

[167] Garland, *Colossians & Philemon,* 326.

[168] Wall, *Colossians & Philemon,* 203.

Gospel (vs. 11).

Third, Paul's request also parallels the example of Jesus (13-25). The belief that even the poorest and least sinner can become the beloved brother in the Lord forms the theological basis of Paul's letter and has a parallel with Jesus' teaching of the Prodigal Son in Luke 15. This is your "dear brother" (vs. 16) is the real life counterpart to Luke 15:32: "But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found." Paul presents a pattern for all, whether a leader or a follower, to emulate. Submission is freely given because there is a spirit of unity (vs. 17), a sense of mutuality (vs. 14), and a strength of generosity (vss. 18-19).[169] Here is a definition of submission in real day-to-day living. This letter was both a private correspondence to an individual, Philemon, but also a public note to a church that meets in Philemon's house (vs. 1). Paul probably has a multitude of reasons for writing publically, including Onesimus' acceptance and nurture back into the house church; but primarily he is interested in making sure this example of love and forgiveness is known within the Christian community. Paul's teaching is not a one-time, isolated situation. It is a pattern for all-time for the Body of Christ.

Followership in the Pauline Epistles: Submission in the Home

The Ephesians 5 passage and the book of Colossians have already been looked at, but Paul does address submission in the home in several other places including 1 Corinthians 11: 5; 1 Timothy 2:9-15; and Titus 2:5. It should be noted first of all, that obedience is a key concept in the Bible and triggers God's touch in the entire sphere of relationships. Through obedience, God blesses one's children (Ps 112:1-2), ministers to spouses (1 Pet 3:1), builds up the body of Christ (Eph 4:15-16), brings honor to

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[169] Though it is not known whether Philemon granted Paul's request, it is a fair assumption because the letter has survived down through the centuries.

himself (Matt 5:16), gives many an appetite to know God more (2 Cor 2:14-15), and draws unbelievers to Christ (Acts 9:32-25). So it is not surprising that Paul would want to address the issue of authority, obedience, and submission in the home.

It is outside the scope of this thesis to explore the huge topic of covering and headship for women in ministry.[170] Rather, just a few general comments need to be made concerning men and women roles in missions. First, it is evident in today's society that attitudes are changing in regard to both authority and power in general and authority and power as it relates to men and women specifically. Mission organizations where women are not recognized in leadership positions will be judged morally invalid in the hearts of most young missionaries and at least a little out-of-touch in the hearts of the rest. Today's missionaries value the participation and high-profile of women. However real these changes are in actual fact remains to be seen – but it is important to note that the church should be shaping society rather than society shaping the church. These biblical passages need careful exegetical study and should lay the foundation for questions and answers, knowledge and understanding, on any particular viewpoint as it should for any other scriptural teaching.

Second, the transfer of power and authority from the group to the individual is also a changing reality due to democratization, technology, and failure of institutions.[171] This relocation of power and authority to the individual extends to how people view the family. Authority is now moving away from roles within a family grouping to individuals who have the ability to perform the functions inherit in those roles. For example, a person today might perceive to have three "fathers" who serve that role at different times and in different circumstances. How this will affect missions in the future is yet to be

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[170] For a look at the issue from a variety of positions see: Bonnidell Clouse and Robert G. Clouse, eds. *Women in Ministry: Four Views* (Downers Grove: IVP, 1989).

[171] McNeal, *Work of Heart*, 82.

seen. But, biblical underpinnings should continue to inform and support the playing out of family roles and dynamics within the mission community. This is particularly confusing when relationships within the community can vary within the course of a single day – from roles of co-worker, to boss, to friend, to "family" member.[172] The Bible constantly uses the metaphor of the family or the marriage affiliation to illustrate the relationship between God and his people.[173] "Honor thy father and mother" (Exod 20: 12) should be the informing theology on submission and authority in such relationships.

Third, there is a need for revitalizing the basic elements of family life. Such a process should include, but go beyond addressing the tragedies of co-habitation, abandonment, abuse, divorce, blended families, absentee fathers, and teen suicides. Child-rearing teachings and parental modeling are vitality important in helping children develop healthy approaches to authority and submission. As Robert Banks states: "a Christian approach would be to ask how we can best provide children with opportunities to develop a sense of assisting others rather than controlling them."[174] Nurturing servant roles in the home rather than autocratic power models would go a long way toward growing biblical followership patterns in children.

Fourth and finally, Paul was first and foremost a missionary. He was always concerned that he present the Gospel in both culturally relevant and culturally inoffensive ways.[175] Paul urged all believers to honor certain proprieties so that the Gospel would not only not be shamed but also have the greatest assess to as many people as possible. This guiding cultural sensitivity is basic for every missionary. It seems that this is Paul's intent in Titus 2:5, where he admonishes young women to

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[172] See also Marshall, *Understanding Leadership,* 142.

[173] See for example: Isa 54:5, 62:4-5,; Jer 3:14, 31:32; Ezek 23:1-49; Hos 1-3; Eph 5:24-33; Rev 19:7-9.

[174] Robert Banks, "The Formation of Future Leading Servants" in *The Three Tasks of Leadership* in Eric O. Jacobsen, ed. (Grand Rapids: Eerdmans, 2009), 194.

[175] Cf. especially 1 Cor. 9:19-23.

submit (ὑποτασσω) to their husbands, so that "no one will malign the word of God." This is not so much adapting to culture by allowing it to shape one's belief but rather surrendering one's rights for the sake of the Gospel. A missionary is called to accommodate culture but not to compromise the Gospel.

To complete a New Testament look at followership, the general epistles will be surveyed to gleam the remaining nuggets of biblical data to demonstrate both continuity and uniformity of thought among the biblical authors. The book of Hebrews, and three key NT leaders, James, Peter, and John complete the discussion of authority and submission in the early church.

Followership in the General Epistles

The writer to the Hebrews describes the kind of leadership that he supports for the church – it is both didactic and exemplary (Heb 13:7), adding the character qualities of pastoral, accountable, and dependent (see 13:17-21). The writer then calls members to equal responsibility. "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you" (vs. 17).

At first glance this verse seems to be teaching strict obedience to authority. However, the verb "to submit" found only here in the NT, comes from the Greek, ὑπείχω, which can mean "yield," "give way," or "be persuaded by." Since the middle-passive voice is used and in the context of the passage, the latter understanding seems best to fit the command to obey. "The author of Hebrews was simply saying, 'Allow yourselves to be persuaded by those who are more mature in Christ than you are.'"[176] It is not an exhortation to obey mindlessly, nor a statement to support coercion or brow-beaten

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[176] Viola, *Reimagining Church*, 195. See also on the verb in Heb 13:17, F.F. Bruce, *The New International Commentary on the New Testament: The Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1964), 407.

power to force compliance. The words of the Greek scholar W. E. Vine frames such meaning: "The obedience suggested (in Heb 13:17) is not by submission to authority, but resulting from persuasion."[177]

The word used for leaders, ήγουμενοις, is a present middle participle of the verb ήγέομαι, "to lead or to guide" and is used only in the New Testament in this form.[178] It conveys a sense of a guide and never means someone who holds a specific office. In fact, the word for elder is conspicuously absent in this passage. ήγουμενοις is " not ordinarily used in connection with authoritarianism in the New Testament but could well be translated 'taking the lead.'"[179] The ways that those who take the lead are two-fold: 1) pastoral: "they keep watch over you", and 2) teaching: "spoke the word of God to you" (vs. 7). In both cases, they are held to a high standard, as those "who must give an account." ήγουμενοις is used in the Septuagint to describe the activities of a watchman on duty – a person who is serving while others sleep and not a person who sleeps while others serve him.[180] So when Hebrews 13:17 says to submit, it "conveys the idea of allowing oneself to be influenced deeply by the words and the life of a leader whose character is consistent and evident."[181]

The book of James is the closest NT epistle to the wisdom of Jesus – "James preaches Jesus Christ."[182] It is therefore not a surprise to find similarity of thought between James and Jesus on the subject of authority and submission. Three passages

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[177] W.E. Vine, *A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers*, unabridged ed. (Mclean: VIR.: MacDonald Publishing Company, n.d.), 806.

[178] W. Bauer, *A Greek-English Lexicon of the New Testament and Other Christian* Literature, W. F. Arndt and F. W. Gingrich, trans. and eds., (Chicago: University of Chicago Press, 1957), 344.

[179] Anderson, *They Smell Like Sheep*, 198.

[180] Raymond Brown, *Christ Above All: The Message of Hebrews*, BST (Downers Grove: IVP, 1982), 264.

[181] Rinehart, *Upside Down*, 111.

[182] E. Thurneysen, as quoted in David P. Nystrom, *The NIV Application Commentary: James*, (Grand Rapids: Zondervan, 1997), 11.

in James inform a theology of followership: James 3:13-18, 4:1-15, and 5:9. First, James 3:13-18 reads:

> Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such wisdom does not come down from heaven but is earthly, unspiritual, of the devil. For where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness.

James offers a clear contrast between two kinds of wisdom- that from earth and that from heaven. In verse 14, James distinguishes earthly, unspiritual, and devilish wisdom as selfish ambition and envy. Wisdom from above on the other hand is humble and submissive. Bitter envy (ζηλον πικρόν) has the negative connotation of misapplied zealousness. "Zeal for self-interest has resulted in attitudes of envy and desire, which engulf whatever better judgment may have been present."[183] A person who is zealously self-ambitious will never willingly submit to another. In disagreements, people should be open to the possibility that selfishness is in play. James reminds believers that divine wisdom is peace-loving and submissive, bearing in the end good fruit. James also says that both leaders and followers must place before them the key characteristic of consideration for the other person.

The second passage is James 4:1-15. Here in another discussion of "fights and quarrels." James gives three reasons for such struggles: 1) the evil desires that battle within (vs. 1), 2) compromise with the world (vs. 4), and 3) temptations from the Devil (vs. 7). Much of this turmoil is fueled by personal pride: "God opposes the proud but gives grace to the humble" (vs. 6) and "humble yourselves before the Lord, and he will lift you up" (vs. 10).Though the first statement is a quote from Proverbs 3:34, the second sounds very similar to the words of Jesus in Matthew 23:12: ""All who exalt themselves

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[183] Nystrom, *James*, 206.

will be humbled and all who humble themselves will be exalted." A sign of humility is submission. In fact, James commands believers to "submit yourselves, then, to God" (vs.7). Notice, though, that the submission here is to God. "Draw near to God and he will draw near to you" (vs. 8). Prayer is a focal point and means of this submission – it should never be done in one's own strength. Faithful prayer is one way to practice submission toward that person for God is ultimately in control of all things.[184]

The last passage is James 5:9: "Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door!" Here is another clear command against complaints and criticism – a message for both leaders and followers. It is grumbling specifically against one another (κατα with genitive), thus referring to the type of complaining in which blame is assigned. "Do not moan about one another."[185]

Too often, God's channel of blessings and fruit-bearing power cannot be released in the church because people with critical spirits have quenched the Spirit. In the context of this verse, James is making it a point to command a cessation of complaining even when it might be justified.[186] So, even if abused, one must cease grumbling. Submission is used by God to produce a missionary who is mature, who understands the dynamic of faith and deeds, and who pursues peace and not disorder.

Peter, like Paul, speaks on obedience to ruling authorities, unjust masters, and wifely submission in his letters. These subjects are all addressed within a context of community life, where believers belong and are accepted as part of a larger group of God's (I Pet 2:9-10). So, in this context he calls on submission to earthly authorities:

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[184] "Now listen, you who say, 'Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.' Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. Instead, you ought to say, 'If it is the Lord's will, we will live and do this or that.'" (vss. 13-15).

[185] Peter H. Davids, *The Epistles of James: A Commentary on the Greek Text* (Grand Rapids: Eerdmans, 1982), 184.

[186] In verse 10, James talks about patience in the face of suffering.

Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right. For it is God's will that by doing good you should silence the ignorant talk of foolish men. Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God. Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king (I Pet 2:13-17).

Peter directly supports Paul's similar commands in Romans 13. Also, as with Paul, Peter's concern is with both making the way smooth for Christians, but also making the way smooth for the Gospel. Peter states that that such submission is for "the Lord's sake." The verb used for submit is ὑποτασσω, carrying the contextual overtones of living in freedom in the world's order ("living under the order"). Since the community lives in freedom with respect to authorities, they should then use this freedom to manifest loyalty, submission, and honor.

Peter then addresses the master-slave relationship (2:18), and the husband-wife relationship (3:1, 5; 3:22, 5:5). Echoing Paul's similar statements, Peter underlines the need to live "under the order" of God's natural laws of social behavior in submission.[187] This submission is based upon the example of Jesus who "suffered for you, leaving you an example, that you should follow in his steps" (vs. 21). Though some authors see this verse as *imitation Christi*,[188] it is better to regard it as *participatio Christi*. One is called to follow Christ by engaging in the Holy Spirit's power to participate in the life of Christ. It is abiding in him that one becomes fully dependent and Christ-like, not by a self-effort or sheer imitation. Jesus lived in submission, so should those following after him.

A second passage on followership is I Peter 5: 1-6:

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for

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[187] Scot McKnight, *The NIV Application Commentary: I Peter* (Grand Rapids, Zondervan, 1996), 144. See also for Paul, I Corinthians. 7:17-24.

[188] Richard J. Foster, *Streams of Living Water,* (San Francisco: HarperCollins, 1998), 3.

money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, 'God opposes the proud but gives grace to the humble.' Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time.

Peter gives a charge to those ministering pastorally by saying that they are shepherds who are to care and serve, not out of duty but out of love just like the "chief shepherd." He also urges that "young men . . . be submissive to those who are older." First, the image of the shepherd, while common in the church vocabulary in describing its leaders patterned after Christ (cf. John 10:1-18; 21: 15-17; Heb 13:10) also has some obvious limitations. Believers are made in the image of God and redeemed by the work of Christ. They possess supernatural gifting and called not only into the body of Christ but also equipped to every good work. Each member deserves the highest respect as saints of God, and not condescension from leaders. "If not carefully qualified, the notion of persons as 'sheep' can lead to disempowerment of the universal priesthood of the all believers. . . A 'shepherd' who pretends to know exactly what is best for his 'sheep' is on the road to authoritarianism."[189] Therefore, though the image of a shepherd has positive pastoral value, the consequential image of sheep must be monitored closely for potential abuse. The "shepherds" of the church are not to "lord it over" (κατακυριεύοντες) – the same word used by Jesus in Matthew 20:25 for the abusive authority of gentile rulers. Peter reminds such elders that it is "God's flock" not theirs.

Secondly, those who have oversight over the flock of God are presented as models for younger members.[190]   They are to submit themselves to the gentle over-

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[189] Charles J. Scalise, "Defining the Reality of Your Role: Historical Contexts and Theological Models of Christian Leadership" in Eric O. Jacobsen, ed. *The Three Tasks of Leadership: Worldly Wisdom for Pastoral Leaders* (Grand Rapids: Eerdmans, 2009), 29.

[190] It is debated whether "young men" refer to elders-in-waiting, or as a generic term to designate all, men and women, under the elder's care. Following McKnight, it seems best to take this term the second way as "younger ones." McKnight, *I Peter,* 263.

sight of the elders because they are equally like-minded believers in Jesus. Submission here should be "in the same way" which means that respect must be mutual.[191] Mutual respect, submission, service, and courtesy, are all the natural outworking of the gospel. Leaders serve their flock, followers submit to their leaders. Submission is based upon Peter's assumption that "spiritual healthiness at the top" is the pattern and if not, "following it would be contrary to God's will."[192]

Though the letters of John are full of authority, they still breath the same non-dictatorial air as those of Paul, the writer to the Hebrews, James, and Peter. However, his authority has come under attack by members and semi-members of the house churches surrounding Ephesus. "The letters of John know conflict and struggle. They were born in the midst of intense controversy."[193] John's writings are intended for a specific audience and a particular situation. They may have evolved into and been written with the knowledge that they would become circular letters, but they were concerned with real people and real events.[194] His words are meant to encourage and assure - permeated "by a gentle pastoral tone."[195] Third John serves as an example of how John addressed these controversies with gentle pastoral love.[196]

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[191] An alternative possibility to this interpretation is to take "in the same way" as simply an introduction to the next items on the list. But it appears that in the context of the passage that the meaning offered above is preferable. See I Howard Marshall, *The IVP New Testament Commentary Series: I Peter*, vol. 17 (Downers Grove: IVP, 1991), 164-165.

[192] McKnight, *I Peter*, 267.

[193] Gary M. Burge, *The NIV Application Commentary: Letters of John* (Grand Rapids: Zondervan, 1996), 18.

[194] Marianne Meye Thompson, *1-3 John* (Downers Grove: IVP, 1992), 18.

[195] Thompson, *1-2 John*, 18.

[196] 3 John serves as a good example for all three letters, since some of the same issues surface in 2 John and is even better elaborated in 1 John. "The same issues emerge, but more broadly, in 1 John. This letter gives a full-scale expression of the kinds of things that John wanted to say in 2 John." In I. Howard Marshall, *TICNT: The Epistles of John* (Grand Rapids, Eerdmans, 1978), 4.

Third John is written to an individual named Gaius, who is commended for his faithfulness to the truth and his love, shown by the way he opened his house to traveling Christians and preachers (vss. 3, 6-8). But there is a problem in a church located nearby to Gaius. A man named Diotrephes has rejected the apostle's authority and was attempting to take over leadership. He had suppressed a letter from John and had turned away John's colleagues from ministering in the church (9-10). John writes to Gaius with the hope that he may be able through him and a traveling preacher, Demetrius, reassert John's authority (11-12).[197] However, there is no indication "that John sought to force him (Diotrephes) out. He rather encouraged the saints to not follow those who do evil (vss. 9-11)."[198]

Perhaps this is due to the fact that Diotrephes' orthodoxy or beliefs are not being questioned, nor is he one of the secessionists, desiring to leave the fellowship to start his own community. So the dispute between John and Diotrephes may better be viewed as a "power struggle"[199] It is instructional therefore that John does not exercise his "power" through command and control tactics but instead, through his insistence that the marks of true Christianity are right belief, righteousness, and love. So, though action is called for in this situation and John is both concerned and willing to confront Diotrephes (vs. 10), John's censure appears comparatively mild: "the elder is not acting out of weakness, but with loving restraint in the face of provocation."[200]

John does not really command anything or anyone here. Rather he teaches and

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[197] III John coveys four specific actions which Diotrephes is guilty of: 1) he loves to be first (9a), 2) he will have nothing to do with the Elder (9b), 3) he gossips maliciously about him (10a), and 4) he refuses to welcome the brothers (10b). For a more detailed description of the situation John finds himself facing, see Marshall, *The Epistles of John,* 3-4.

[198] Viola, *Who is Your Covering*, 88.

[199] Thompson, *1-3 John,* 19.

[200] Marshall, *The Epistles of John,* 91.

comments on godly faithfulness. He points people to Christ rather than to himself. John's three epistles are full of references to Christ's commands. John even says that he has no new commandment to give (1 John 2:7; 2 Jn. 5-6). John, like Paul, does not need to assert his authority, he seems to have no "official" position over these churches. Instead, he calls people to account before the Lord and believes that they will respond to his spiritual influence.

Diotrephes on the other hand, appears to act exactly opposite, asserting his power and control inappropriately. He speaks malicious gossip and "his only concern is for his own personal power and so denigrates his opponents by any means possible.[201] He is a prime example of rebellion to his leadership, to the Gospel, and ultimately to Christ. "Diotrephes erred both from the truth and from Christian love."[202]

Third John suggests that the Johannine community was made up of scattered house churches which according to tradition all were in Asia Minor near Ephesus. As the gospel was spread and new converts entered the fellowships, they brought with them no knowledge of the history of the church or the importance of such men as the early apostles. The names in 3 John were all Greek (Gaius, Diotrephes, Demetrius) which suggests a cultural context far removed from the hills of Judea and Galilee. It appears that some chafed at the thought of submission to "foreigners" (missionaries) who represented traditions and people they did not know. Third John raise "some interesting questions about conflict resolution and pastoral leadership in the church that have immediate value for us today."[203] World evangelism is hurt when spiritual authority is challenged inappropriately in a spirit of selfish ambition.

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[201] David Jackman, *BST: The Message of the Letters of John* (Downers Grove: IVP, 1988), 197.

[202] Jackman, *Letters of John*, 197-198.

[203] Burge, *Letters of John*, 251.

Summary and Conclusion of the New Testament Teachings on Followership

St. John of the Cross wrote, "on the path to God, to rise up is to drop down."[204] Jesus tells his disciples in John 12:24-36 that he must die in order to bring new life. It is impossible to follow Jesus without submissive obedience. This is the fundamental teaching on followership in the New Testament.[205]

Jesus both taught and modeled followership throughout the Gospels. He proclaimed that the meek shall inherit the earth (Matt 5:5). He called his disciples to followership not to leadership (Mark 1:17). He also set an example that believers should do as he did for them (John 13: 15). Modeling this pattern, by taking the form of a servant he showed how necessary it is to identify and humbly serve one another (Phil 2:5-11).

The Acts of the Apostles and the Pauline corpus confirm that followers of Christ are called to submit to rulers and authorities, but they must always remember that their first allegiance is to God, alone (Acts 5:29). Based upon the scriptural teachings of spiritual gifts (1 Cor 12) and the priesthood of all believers (Rom 5:1-5), authority in the church is to be a function of church leadership rather than positional. The priority of the church is to build a holy community led by the Holy Spirit (Eph 2:19-22). Within such a community, submission is natural and mutual (Eph 5:21). When conflict occurs, appeal should be made to the Gospel and Christ (1 Cor 10:7-18) rather than one's position or authority.

Other canonical authors such as the writer to the book of Hebrews, James, Peter and John all affirm and agree with Paul's teachings. In Hebrews, submission is based upon persuasion and not force (Heb 13:17). It is also wise and humble (Jas 3: 17) and non-critical (Jas 5:9). Participating in the life of Christ, a believer is called to submit as he did (1 Pet 2:21) and serve the church pastorally (1 Pet 5:1-6). John teaches that

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[204] St. John of the Cross, *Dark Night of the Soul*, trans. Mirabi Starr, (New York: Penguin), 158.

[205] See Appendix B for a summary of New Testament teachings on followership as presented in this chapter.

when facing conflict with others over authority issues, one should approach it with truth and with love (3 John 9-11). Christian spirituality is defined by the simple admonition: follow Jesus. True biblical submission is not marked by greater commitment, only better surrender.

However, the journey to surrender is hard because "Christian spirituality begins with love and ends with love."[206] But is this how the missionary church has always seen followership? To explore this question, an examination of two of the most profound mission movements in church history will be explored to discover their spiritual formation practices and their take on followership.

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[206] David G. Benner, *Surrender to Love* (Downers Grove: IVP, 2003), 108.

CHAPTER FOUR

LITERATURE REVIEW: FOLLOWERSHIP IN THE BUSINESS LITERATURE AND AN
EXAMINATION OF THE SOCIETY OF JESUS AND MORAVIAN MISSIONS
MOVEMENTS

Followership can be understood from a variety of backgrounds and from a variety

of sources, both secular and Christian. However, there still is a dearth of research on

the subject, especially from both a theological and a missionary perspective. It is

therefore helpful to first explore secular followership literature. Then, with such a

background, an examination of two case studies in followership, the Society of Jesus

and the Moravian Herrnhut Movement will be presented. Special attention will be made

to the spiritual practices in each historical movement which allowed them to establish

strong missionary efforts.

Followership in Business Research

Stanley Milgram

A number of significant contributions have appeared in the last half century giving

some of the finest overall studies in the field of followership. In the 1960s, a series of

famous research experiments on obedience were conducted by Stanley Milgram.[1]

Milgram undertook his work at Yale University. He had two people come to his lab to

take part in what he told them was a study of memory and learning and the effects of

punishment on learning. One person was strapped to a chair with an electrode attached

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[1] Stanley Milgram, "Behavioral Study of Obedience," in *Journal of Abnormal and Social Psychology* 67, no. 4 (1963): 374-378, and his book length treatment, *Obedience to Authority: An Experimental View* (New York: HarperCollins, 1974). For an examination of Milgram for followership studies see, Thomas Blass, "What Can Milgram's Obedience Experiments Contribute to Our Understanding of Followership?" in *The Art of Followership*, eds., Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen (San Francisco: Jossey-Bass, 2008), 195-208.

to his wrist. The other person controlled an electrical shock generator and was to give increasing levels of shocks if the other person gave a wrong answer to a series of questions. What the second person did not know was that the first person was an actor and no shocks were actually given. As Milgram put it, the purpose of the experiment was "to see how far a person will proceed in a concrete and measurable situation in which he is ordered to inflict increasing pain on a protesting victim."[2] Not one of the subjects refused to administer a shock.

The results of Milgram's experiments were "appalling" and "what became terribly clear is that under the 'right' circumstances only a few of us have what it takes to defy authority."[3] This is true even when people consider such authority to be badly misguided or morally wrong. "What we have learned is that certain social settings, from Auschwitz to Abu Ghraib, contaminate both superiors and their subordinates."[4] Milgram's experiments point out how much a follower sees with the eyes of the leader, thus shifting responsibility over to the authority figure. His work highlights the importance that followers have in bearing equal responsibility for the outcomes of their actions. No longer, can one say he or she was only following orders. Independent action by the follower is called for in responsible following. Milgram's work would pave the way for the followership studies of Robert E. Kelley and Ira Chaleff in the 90s.

Robert K. Greenleaf

After Milgram, the next highly influential study on followership was actually a by-product of the famous leadership writings of Robert K. Greenleaf. Greenleaf's legacy as a writer and thinker is still growing even after more than 30 years after his seminal

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[2] Milgram, *Obedience to Authority*, 4.

[3] Barbara Kellerman, *Followership* (Boston: Harvard Business Press, 2008), 17.

[4] Kellerman, *Followership,* 18.

publication *Servant-Leadership.*[5] Greenleaf was director of management research at AT&T, and he later taught at both MIT and Harvard. He was an exceptionally broad thinker and approached the subject of leadership from a variety of perspectives including those of government, education, entrepreneurship, social change, international relations, and religious thinking (Greenleaf was a Quaker). In 1977, he published a series of essays which were put together into his book on Servant-Leadership. For Greenleaf, servant-leadership was the only type of leadership which could actually transform reality and make the world a better place for people. Such leadership did not begin with systems or leadership programs but was a call around a servant theme and "begins with the initiative of one individual person - no matter how large the institution or substantial the movement."[6] He defined his approach by the term servant-leader and concluded it was the only moral-basis for empowerment for people. According to Greenleaf, a leader's only function is to serve the organization and its membership.[7]

Greenleaf wrote that the essence of servant-leadership sprang not from a leader's character traits (e.g., kindness or gentleness) or from one's behavior's (e.g. goal setting or management actions). At its heart, servant-leadership is identity-based because a great leader is seen as servant first, and that simple fact is the key to his greatness. A leader was a servant first of all because "that was what he was *deep, down inside.*"[8] The servant leader's core identity and values determine his or her

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[5] Robert K. L Greenleaf, *Servant-Leadership: A Journey into the Nature of Legitimate Power & Greatness* 25th Anniversary Ed. (Mahwah, NJ: Paulist Press, 2002). See also, *The Power of Servant Leadership: Essays by Robert K. Greenleaf* (San Francisco: Berrett-Koehler Publishers, 1998).

[6] Greenleaf, "Servant: Retrospect and Prospect" in *Life @ Work on Leadership: Enduring Insights for Men and Women of Faith,* eds. Stephen R. Graves and Thomas G. Addington (San Francisco: Jossey-Bass, 2002), 117.

[7] Such a perspective was built upon Greenleaf's moral beliefs (he rightly attributes the concept of servant-leadership from the Bible), as well as business models being developed by W. Edwards Deming in post-war Japan. See Stephen R. Covey, forward to Greenleaf, *Servant-Leadership*, 3.

[8] Greenleaf, *Servant-Leadership,* 3.

attitudes and actions. Greenleaf warned that if one starts solely with behaviors, enlarging them to mask true identity, then authenticity is lost.

Out of such a revelation, Greenleaf, in his eclectic style, makes some extremely valuable applications to the leadership-followership dynamics. Among other things, he takes a fresh and critical look at the issues of power and authority, claiming that people should start to relate with each other through less coercive and manipulative measures and should acknowledge authority that is freely and knowingly granted by the led to the leader. Followers "will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants."[9] Greenleaf does admit that this will not be popular among leaders: "As, I ponder the fusing of servant and leader, it seems a dangerous creation: dangerous for the natural servant to become a leader, dangerous for the leader to be a servant first, and dangerous for a follower to insist on being led by a servant. There are safer and easier alternatives available to all three."[10]

Greenleaf also promotes listening as a necessary skill for the servant-leader for only "true listening builds strength in other people."[11] For Greenleaf, the servant-leader "always accepts and empathizes, never rejects."[12] So, a great leader has genuine interest and affection for one's followers. Such affection is not derived from anything they earn but are a free and authentic gift, building mutual trust and relationship.[13]

The servant-leadership concept also produces a foresight, which according to Greenleaf, is the ability to foresee the unforeseeable. Foresight requires living by

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[9] Greenleaf, *Servant-Leadership*, 24.

[10] Greenleaf, *Servant-Leadership*, 26.

[11] Greenleaf, *Servant-Leadership*, 31.

[12] Greenleaf, *Servant-Leadership*, 33.

[13] Greenleaf, *Servant-Leadership*, 34.

faith.[14] A servant-leader trusts that the creative process between followers and leadership will give the necessary insight for optimal performance. Greenleaf believed that this cultivated self-awareness and "the ability to stand aside and see oneself in perspective in the context of one's own experience, amid the ever present dangers, threats, and alarms."[15] This produces "detachment," where leaders have their own inner serenity and therefore do not need to seek outside solace for their actions.

However, Greenleaf also believes that community plays a huge importance in the leader-follower relationship. Healthy organizations are relational and community-based. "Only community can give the healing love that is essential for health."[16] Community brings out the real problems for issues are not out there, but rather inside oneself. "If a flaw in the world is to be remedied, to the servant the process of change starts *in here*, in the servant, not *out there*. This is a difficult concept for that busy-body, modern man."[17] But, such a commitment to inner growth is the source of true joy and meaning in life. Therefore, he makes a plea for authentic servants as leaders. *"Able servants with potential to lead will lead, and where appropriate, they will follow only servant-leaders. Not much else counts if this does not happen."*[18]

Greenleaf believed that such leaders have followers, whether they have official titles or positions. Leaders are therefore those who influence others without needing to be called a leader. His concept of servant leadership is therefore attractive to a wide range of people and his writings have gained adherents across the globe, including many Christian writers. "The message of leader-as-servant is clearly one that speaks to

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[14] Greenleaf, *Servant-Leadership*, 39.

[15] Greenleaf, *Servant-Leadership*, 41.

[16] Greenleaf, *Servant-Leadership*, 51.

[17] Greenleaf, *Servant-Leadership*, 57.

[18] Greenleaf, *Servant-Leadership*, 59.

the heart of every Christian."[19] The following critical characteristics of servant leadership can be summarized: to rely on persuasion rather than coercion and positional authority, the ability to listen to others and have empathy, self-awareness and detachment is key for discernment, and to build community as a sign of health. Greenleaf also taught that a leader must be a servant first. Servant leadership is hard because it is a lifestyle transformation. Anything less is phony.[20] The test of a servant leader is: "Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely, themselves to become servants? And what is the effect on the least privileged in society; will they benefit, or, at least will they not be further deprived?"[21]

But this begs the question whether it is even possible for a leader to be a servant. Siang-Yang Tan believes that servant-leading can be misleading since the emphasis is usually placed upon the leading not the serving. "My emphasis on servanthood is deliberate. It is not an emphasis on servant leadership. Servanthood is first and foremost a way of life, not so much a way to lead."[22] The problem is that for most leaders, they see leadership as the fundamental idea and servanthood only as a modifier. To be true to Greenleaf's teachings, it should be just the reverse.

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[19] James M. Kouzes and Barry Z. Posner, "Leadership is a Relationship" in James M. Kouzes and Barry Z. Posner, eds. *Christian Reflections on The Leadership Challenge* (San Francisco: Jossey-Bass, 2004), 124. However for a critique of Greenleaf's theological understanding, especially as it relates to eastern thought see Robert Banks and Bernice M. Ledbetter *Reviewing Leadership* (Grand Rapids: Baker, 2004), 108. Edward C. Zaragoza has also criticized Greenleaf as not being as biblically based as people think. See Edward C. Zaragoza, *No Longer Servants, but Friends: A Theology of Ordained Ministry* (Nashville: Abingdon, 1999), 42-44.

[20] "But the claim of *servant leadership* in established organizations is most often at its best an expression of ingratiating mercy, and at its worst a façade – just plain phoniness." Ruth A. Tucker, *Leadership Reconsidered* (Grand Rapids: Baker, 2008), 75.

[21] Greenleaf, *Servant Leadership*, 27.

[22] Siang-Yang Tan, "The Primacy of Servanthood" in Eric O. Jacobsen, ed. *The Three Tasks of Leadership: Worldly Wisdom for Pastoral Leaders* (Grand Rapids: Eerdmans, 2009), 78.

The implication for followership studies is to see that all are called to follow and to serve a greater cause and community. Leadership is only the practical application of service for a few.[23]   It cannot be learned by reading a book or attending a seminar. "What we need today are not, as it is so often suggested, more *servant leaders* but, properly understood, more *leading servants.*"[24] In missions, followers who serve are more important than leaders who lead. "Leadership that is not well-grounded in *followership* – following Jesus – is dangerous to both the church and the world."[25] Great leaders are also great followers.

Robert E. Kelley

Probably the most influential contemporary writer on followership is Robert E. Kelley. His 1988 article in the *Harvard Business Review*, "In Praise of Followers" (a top twenty-five best selling reprint) and then his subsequent 1992 book, *The Power of Followership* are highly influential.[26] When Kelley began to first write, his goal was to simply bring attention to the study of followers, since almost exclusive focus up to that point had only been on leadership research.[27] He was curious why most people held a very negative view of followers even though leaders neither exist nor act in a vacuum without followers. Kelley instead wanted to put followers in the center of things

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[23] For actually examples of a servant leader, Greenleaf points to two Quakers, George Fox and John Woolman. Ruth Tucker, also points to John Woolman (1720-1772) for any "who would aspire to *servant leadership* today" as "a remarkable role model – a man of self-sacrifice, sensitivity, and perseverance." Tucker, *Leadership Reconsidered,* 79.

[24] Banks and Ledbetter, *Reviewing Leadership,* 111.

[25] Eugene Peterson, "Follow the Leader" in *Fuller Focus* (Fall 2001): 31.

[26] Robert E. Kelley, "In Praise of Followers" in *Harvard Business Review* 66 no. 6, 1988: 142-148 and Robert E. Kelley, *The Power of Followership* (New York: Doubleday, 1992).

[27] Robert E. Kelley, "Rethinking Followership" in *The Art of Followership*, eds., Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen (San Francisco: Jossey-Bass, 2008), 5.

and to look at everything else on the periphery. Through his research he popularized

the notion of followership in the marketplace as a noble calling.[28]

Kelley's basic research involved preliminary exploration on the styles of

followership. Two dimensions seemed to define the way people follow:[29]

1. Do they think for themselves? Are they independent critical thinkers? Or do they look to the leader to do the thinking for them?
2. Are they actively engaged in creating positive energy for the organization? Or is there negative energy or passive involvement?

Based upon these two dimensions, Kelley proposed that there are five basic types of
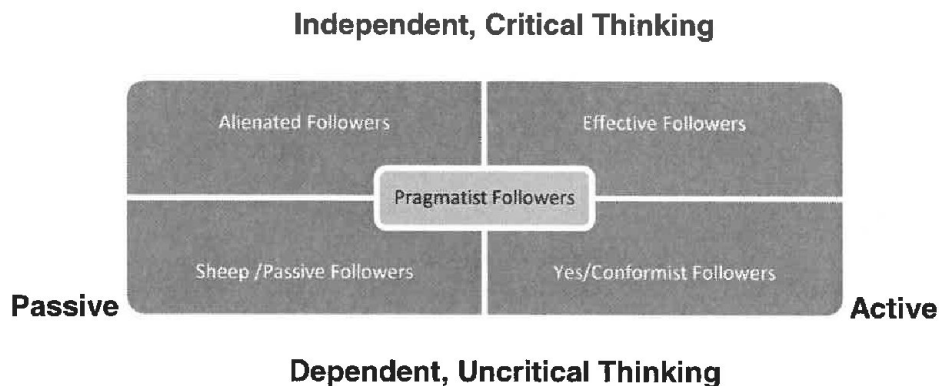
followers as outlined below:[30]

Independent, Critical Thinking

Dependent, Uncritical Thinking

Figure 4.1: Kelley's Five Basic Types of Followers

Kelley recognized that followers are different from one another, divided into

groups based upon their motivations. The sheep are passive and look to the leader to

do their thinking for them and to motivate them. Yes-people are always positive, always

on the leader's side, but still looking for the leader to do the thinking and give direction.

Alienated followers think for themselves, but have a lot of negative energy. Pragmatics

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[28] However, not all writers believe that followership studies ennoble followers. Ruth Tucker thinks that workers inherently know there is a divide between them and their bosses according to remuneration, social status, and lifestyle and to ignore this is only insulting. Tucker, *Leadership Reconsidered,* 121.

[29] Kelley, "Rethinking Followership", 7.

[30] Kelley, *Power of Followership*, 97.

sit on the fence and see where things are headed and then get on board. However, effective followers think for themselves, are very active, and have very positive energy.

Kelley knew that this was just preliminary work and postulated further research questions to explore. Are people stuck in followership styles? Is a person's style static or dynamic? Or do people's styles change dependent upon they leader they have or the job they need to perform? Can a person be an effective follower in one situation and an alienated follower in another? Are there ways to help people move toward a chosen style?[31] Kelley would eventually also propose research studies of followership in seven new directions: world events, culture, leadership, follower qualities, the role of the follower, the language of followership, and courageous conscience.[32]

Kelley wrote that the best followers were exemplary, effective star performers and anything but passive sheep. These followers were actively engaged in helping their organizations succeed while at the same time they were also independent operators who could if necessary and appropriately "exhibit courageous conscious."[33] It is evident that Kelley has played a big part in defining current followership studies for today's business communities. At present, however, there has been no further work integrating Kelley and the biblical concepts of Christian discipleship. It would seem that though courageous followers are needed, there must also be a biblical tension between the freedom one has in Christ and the total submission required to follow love's demands as a disciple of Christ. Jesus does not call one to personal fulfillment or earthly success but only to obedience. A disciple of Christ is not an independent operator, but should be totally devoted to the Father's will and glory willing to surrender his or her life to the

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[31] Kelley, *Rethinking Followership*, 8.

[32] Kelley, *Rethinking Followership*, 9-15.

[33] Robert E. Kelley, "Followership" in *Encyclopedia of Leadership*, eds. George R. Goethals, Georgia J. Sorenson, and James MacGregor Burns (Thousand Oaks, CA.: Sage Publications, 2004), 513.

spiritual formation practices which will shape and transform.

Ira Chaleff

Several years after Kelley's initial work, Ira Chaleff, a trainer and coach for political leaders, wrote another landmark book in the area of followership, entitled *The Courageous Follower*.[34] Chaleff's goal, like Kelley's, was to empower subordinates in the workplace, particularly against abusive leaders. He is concerned about how people can influence the leaders they most closely work with. To him, the focus for followers is to take responsibility for their actions. "By weaving the principle of accountable followership into our culture at every level, the fabric will become strong enough to resist the periodic attempts of individual leaders to emboss it with their own martial coat of arms."[35] He believes that what is needed is a "dynamic model of followership that balances and supports dynamic leadership"[36] He calls this courageous followership which is based not so much upon a belief in the leader as it is upon a shared vision or purpose of the organization. "Followers and leaders both orbit around the purpose; followers do not orbit around the leader."[37]
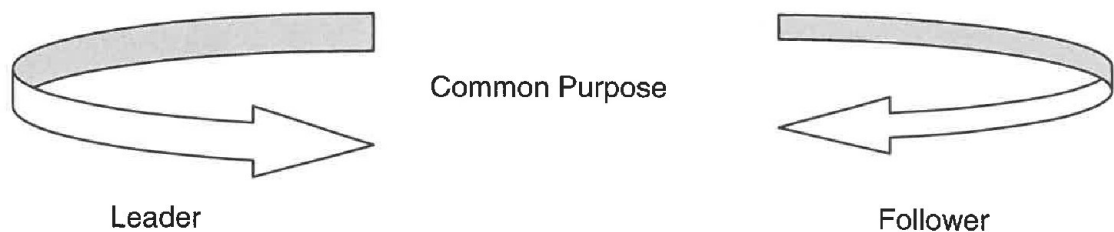
Common Purpose

Leader   Follower

Figure 4.2: Chaleff's Circle of Leaders and Followers

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[34] Ira Chaleff, *The Courageous Follower: Standing Up to & For Our Leaders*, 2nd ed. (San Francisco: Berrett-Koehler Publishers, 2003).

[35] Chaleff, *Courageous Follower*, xix.

[36] Chaleff, *Courageous Follower*, 1.

[37] Chaleff, *Courageous Follower*, 13.

The heart of Chaleff's courageous follower is a five-fold dimension centering on the courage to act in the following ways:[38] 1) the courage to assume responsibility, 2) the courage to serve, 3) the courage to challenge, 4) the courage to participate in transformation, 5) the courage to assume moral responsibility.

There are quite a few similarities between Kelley and Chaleff, as Chaleff also divides followers into four different styles around two axes of high/low support and high/low challenge: partner, individualist, resource, and implementer.[39] Though, Chaleff is writing mainly for followers in the workplace, he intends his message to be overarching: "Never again," he writes, should followers follow "a vicious leader to the logical conclusions of his psychosis."[40] Followership is a responsible vocation, involving a free and moral act of surrendering and acting in noble accord with whatever is called for in a given situation. It requires both courage and the desire to learn. Hence, courageous following is a discipline and points to discipleship. "A disciple is someone who learns by following."[41]

The parallels between Chaleff's courageous following and Christian discipleship are obvious: discipleship around a purpose (for the Christian, it is Christ), the moral freedom to choose, and the need to learn and grow. Some do feel that Chaleff down – plays the consequences of such courageous following. "What are we to do when speaking truth to power is risky or even dangerous? What are we to do when the going gets rough – when the leader is unreachable or unreceptive, and the follower has little or no real leverage?"[42] To be fair Chaleff does try to address the issue, claiming that it is a

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[38] For a summary see Chaleff, *Courageous Follower*, 6-7.

[39] Chaleff, *Courageous Follower*, 41.

[40] Chaleff, *Courageous Follower*, xvii.

[41] Chaleff, *Courageous Follower*, 18.

[42] Kellerman, *Followership*, 73.

duty to disobey even if it means being fired or being forced to resign. "It is not
uncommon for a follower who disavows or opposes a leader to pay a significant price."[43]

A summary of the current literature on followership points to the fact that it is at
present a growing field of study, though the jury is still out on whether this is original
research or only a simply an extension of leadership studies.[44] However, if nothing
else, it is a genuine attempt to counter the obvious "bifurcation between the literature on
leadership and literature on followership."[45] Recent unorthodox theories on leadership
such as chaos and swarm which emphasize decentralized and leaderless organizations
are examples of such an integration of the two fields of study.[46]

Two significant mission movements of the church, The Society of Jesuits and the
Moravians at Hermhut will now be examined as to their founding and histories and how
they have influenced world-wide missions and followership. An emphasis in this chapter
and the next will be placed upon the spiritual formation practices and community spirit of
these two movements.

St. Ignatius of Loyola and The Society of Jesus

The Life of Ignatius of Loyola

Iñigo López de Loyola (c. 1491-1556), the founder and first general of the Society

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[43] Chaleff, *Courageous Follower* Chaleff, 180.

[44] Tucker, *Leadership Reconsidered,* 121.

[45] James MacGregor Burns as quoted in *The Art of Followership,* eds., Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen (San Francisco: Jossey-Bass, 2008), xii.

[46] See Eddie Gibbs, *LeadershipNext* (Downers Grove: IVP, 2005), 92, or Dave Gibbons, *The Monkey and the Fish* (Grand Rapids: Zondervan, 2009), 184-186 for brief explanations on Chaos theory. See for example: Peter A Gloor, *Swarm Creativity: Competitive Advantage through Collaborative Innovation Networks* (Oxford, UK: Oxford University Press, 2006) and Peter Miller, *The Smart Swarm: How Understanding Flocks, Schools, and Colonies Can Make Us Better at Communication, Decision Making, and Getting Things Done* (New York: Avery, 2010). Also, Ori Brafman and Rod A. Beckstrom, *The Starfish and the Spider: The Unstoppable Power of Leadership Organizations* (London, UK: Penguin Books, 2008).

of Jesus, was born in the Basque province of Guipúzcoa in northwest Spain.[47] Little is

known of his youth, though when his father died, he was about 14 years old and he

attached himself to the court of King Ferdinand to pursue a military career. In 1521 he

suffered a severe leg wound while defending a fortress against French forces at

Pamplona, Spain. Wounded and weakened by physical and psychological trauma (he

had his leg broken again when the first healing did not take),[48] he returned to his home

in Loyola to ponder the future direction of his life. The time required for this painful

physical rehabilitation allowed for space for honest spiritual reflection.

During his long recovery, he alternated between reading romantic tales of

chivalry and spiritual books, including the Bible, Thomas á Kempis' *Imitation of Christ*,

Ludolph the Carthusian's *Life of Christ* and biographies of other Christians.[49] His life

had come to a crossroad and a choice was needed. He was tempted on the one hand

by visions of knightly wealth, power and fame. But he was also intrigued, on the other

hand, by the simple spiritualities of the saints' lives he was reading about.   Because of

the various movements that he experienced in his soul during his convalescence,

Ignatius eventually learned how to distinguish the spirits moving in him. This experience

became the seedbed for *The Spiritual Exercises*[50] and became the key operating

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[47] Ignatius lived in a time of great social upheaval where feudalistic principalities were yielding place to powerful growing central governments and monarchies. Also, during this time the church was taking on a new identity as a result of the Reformation. Principal sources on his life include his own autobiography Joseph N. Tylenda, S.J., intro, trans, and commentary, *A Pilgrim's Journey: The Autobiography of Ignatius of Loyola,* revised ed. (San Francisco: Ignatius Press, 2001), Ignatius of Loyola, *The Spiritual Exercises and Selected Works,* ed. George E. Ganss, S.J., (New York: Paulist Press, 1991) as well as John W. O'Malley, S.J., *The First Jesuits* (Cambridge, MA.: Harvard, 1993).

[48] Ignatius, *Pilgrim's Journey*, 42-43.

[49] James L. Wakefield, *Sacred Listening: Discovering The Spiritual Exercises of Ignatius Loyola* (Grand Rapids, Baker, 2006), 14-15. The book, Ignatius read on the life of the saints was the medieval writer Jacopo de Voragine's *The Golden Legend* which was extremely popular in its day and gave the world the definition of legend as imaginary tale. It is still being quoted today among certain circles.

[50] "But the *Spiritual Exercises* use romance and feudal language and images extensively, especially in the Call of the King and the Meditation on Two Standards. Though we do not find this language and these

dynamic in his religious conversion, producing an eventual total transformation of his personality and life. At the heart of Ignatius' conversation was a total surrender to God and to the unknown plan for his life. Such a commitment characterizes Ignatian spirituality with a detached openness to God's loving presence discerned through the interior movements of one's life – the consolations and desolations of drawing to and away from the will of God. This surrender to God's would become the underlying theme over the centuries of "the Jesuits, a group of dedicated men formed in the spirit of surrender to God, would assume worldwide influence."[51]

Much of Ignatius' early years of serving Christ's kingdom were extremely crude and later Ignatius himself recognized this period as a time "when he was 'still blind'; nevertheless he did have a 'great desire to serve God to the best of his knowledge', and that was what led him on."[52] Ignatius saw tremendous need all around him and yet tremendous ignorance and abuse in the professional clerics. Therefore, later, he chose the selection of poverty as one of the important characteristics of the Jesuit community and to require Jesuits not to seek positions of power in the Church or in the Society.[53]

Throughout his life Ignatius saw himself as committed to Christ "as one friend speaks to another"[54] and serving Christ eventually came to mean giving generously in the service of other men and women. Ignatius wanted to always point people to Christ and not to himself. So under his guidance his followers grew into, not servants of

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images much in Ignatius' writing outside the *Exercises*, they clearly represent values and qualities which were important to him around the time of his conversion, and his repeated revision of the *Exercises* never erased them." David Lonsdale, *Eyes to See, Ears to Hear: An Introduction to Ignatian Spirituality* (Maryknoll, NY.: Orbis Books, 2000), 38-39.

[51] Ignatius, *Pilgrim's Journey*, 18.

[52] Ignatius, *Pilgrim's Journey*, 37.

[53] In their final profession, professed Jesuits promise not to seek positions of power and authority in the Society or the Church, see Lonsdale, *Eyes to See, Ears to Hear*, 226.

[54]*Spiritual Exercises* (Exx 54), 138.

Ignatius, but servants and friends of Jesus who, "in companionship with one another, were ready to go to any part of the world in the service of the Church and their fellow men and women."[55] This eventually led men to join the ranks into a society of friends of Jesus working "for the (greater) praise and service of Christ our Lord," a phrase which is the repeated mantra of the *Constitutions* of the Society of Friends, the Jesuits.

The Jesuits, founded by Ignatius and nine companions in 1540, has had a global impact and played a significant role in the life of individuals, of communities, and cultures. The Jesuits have had a long and complex history.[56] Jesuit spirituality itself is a spirituality of tensions.[57] This complexity is due to the nature of Ignatius' own spiritual growth. It is clear from his autobiography that "experience was the main catalyst of change in his life."[58] Ignatius' faith was not a matter of his having a theoretical belief and then trying to bring his practice into line with the theory, even though that is some-what how he started out as he tried to emulate the lives of the saints. However, the time he spent at Manresa and during his pilgrimage years seems to have shown him that God was present and at work in his experience, in the events of his own life. So, it is possible to say that he sought not so much to imitate as to participate with Christ in all he did.

The Writings of Ignatius of Loyola

The Autobiography. This text was not actually written by Ignatius. It was dictated in three relatively short periods of time to Luís Gonçalves da Câmara in Rome in

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[55] Lonsdale, *Eyes to See, Ears to Hear*, 43.

[56] In addition to O'Malley's standard masterpiece on the early Jesuits, see the controversial book by Malachi Martin, *The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church* (New York: Simon & Schuster, 1987).

[57] William A. Barry, S.J. and Robert G. Doherty, S. J. *Contemplatives in Action: The Jesuit Way* (New York: Paulist Press, 2002), 4.

[58] Lonsdale, *Eyes to See, Ears to Hear*, 56.

1553 and 1555 at the repeated requests of the Jesuits then in residence with him. In it Ignatius simply narrated the story of his life up to 1538, the eve of the beginnings of the society of Jesus. "It remains our most reliable source for the essential facts of the early life of Ignatius, sometimes called 'the pilgrim years' because he consistently referred to himself in the *Autobiography* as 'the pilgrim.'"[59]

However a certain amount of mystery remains because of some critical problems with the text. The autobiography begins in 1521, so there is nothing spoken about his childhood. Also, Ignatius' account of his mystical experiences raises problems as to their interpretation. However, the main issues arise by the nature of the composition. Ignatius, a Spaniard, narrated his life in Spanish to da Câmara, a Portuguese, who listened attentively, but only afterwards recorded in Portuguese what he heard and later had the first two installments translated back into Spanish, while the third was translated not back to Spanish but in Italian. "Even granted that da Câmara had the superb memory with which his contemporaries credited him, the text we possess had filtered through several minds and languages before it reached the written page."[60]

Despite these concerns, the importance in the history of the Jesuits of the document is beyond the historical significance of Ignatius' life. Jerónimo Nadal, one of the early Jesuits and a close assistant to Ignatius propagated it as a means to establish the meaning of the Society that could be held up for "emulation and appropriation."[61] It set the tone for the motto of the Jesuits' culture: "our way of proceeding."

Letters. Ignatius was a prodigious letter writer and 7000 of his letters still exist.

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[59] O'Malley, *The First Jesuits,* 8.

[60] O'Malley, *The First Jesuits,* 9.

[61] O'Malley, *The First Jesuits,* 9.

However, from 1547 onwards, Ignatius used a series of secretaries, culminating in the very influential Juan Polanco and so it is possible that not all the letters were actually Ignatius' words.[62]

It is in his letters that Ignatius gives his most complete legislative expression of his concept of religious obedience, the most important being his classic letter of March 26, 1553.[63] The essence or core of Ignatius' personalized concept of obedience grew from his missionary desire to see Christ's kingdom spread around the globe. Ignatius "wanted to have a cohort of men ready for any task assigned anywhere in the world by the pope, whom he saw as the vicar of Christ . . . In his view, therefore, the foundation of obedience is authority derived from God through Christ to the pope, who in turn delegates it to subordinate officials."[64] It seems certain that for Ignatius, obedience entails a willingness to presume that the superior's order was right and proper until some cogent reason to the contrary arose. In other words, the superior would always have the benefit of the doubt and was recognized as having the final say in decisions. The follower's response should be given in cheerfulness and wholehearted compliance. Such directions repeatedly mark his writings.[65]

The Constitution of the Society of Jesus. Ignatius was still revising the Constitutions at the time of his death in 1556, and it is uncertain how much of the final form should be attributed to him or to Polanco and others. One of the problems of this

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[62] All but about 175 date from after the appointment of Polanco as secretary, and a large number of them were probably written by him as a commission from Ignatius. O'Malley, *The First Jesuits*, 9.

[63] Ignatius, *Selected Works*, 467.

[64] Ignatius, *Selected Works*, 467.

[65] For example, "When the master gives me an order I will think it is Christ commanding me, and when someone else gives me an order I will think it Saint Peter commanding me." Ignatius, *Pilgrim's Journey*, 139.

composition was that in a matter of sixteen years the Society grew from the original ten members to an astounding 1000 and so imposed upon Ignatius and his collaborators a constant need for revision and rewriting.

The Constitutions articulated the broad principles according to which the society was to achieve its goals and also gave concrete structures and procedures. It did this first and foremost however, "by focusing on the quality of the person essential for the successful functioning of such a voluntary association."[66] The favorite, inclusive, and pregnant expression for this life and ministry was "our way of proceeding" (*noster modus procedendi, nuestro modo de proceder*).[67]

The document was roughly 250 pages and with the focus on recruitment of membership that the Jesuits had, it is therefore not surprising that almost two-thirds are guidelines for the selection and training of recruits. The implied message is that ongoing success of the Society depended upon the training of new members.

However, these new members were not set up with rules for academic training or skill sets, but instead the Constitution is full of practical guidelines for living and being. "Jesuit-style leadership formation had little to do with technical skills or vocational training. Jesuits were believers in on-the-job training who regularly tossed recruits in the deep end of the pool."[68] For the Jesuits the most important developmental skill to thrive in unfamiliar and challenging environments was that of "self-awareness."[69]

The Constitution also articulated like all religious orders, the vows of poverty,

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[66] O'Malley, *The First Jesuits*, 7.

[67] O'Malley, *The First Jesuits*, 8.

[68] Chris Lowney, *Heroic Leadership: Best Practices from a 450-year Old Company that Changed the World* (Chicago: Loyola Press, 2003), 105.

[69] Lowney, *Heroic Leadership*, 106.

chastity and obedience. "These vows mean exactly what one would expect: no (material) personal possessions, no spouse, no sex, and when the boss says they need you in Timbuktu, you go."[70] However, Ignatius added an additional vow that was unique to the Jesuits: a vow of total obedience solely to the pope. A Jesuit was committed to mobilize immediately for any special mission the pope might request: obedience was the hallmark of being a Jesuit and was at the heart of the Society of Jesus.

Spiritual Exercises.[71] While at Manresa (between 1522-23), Ignatius gave himself to study and prayer. He penned the early draft and majority of his *Spiritual Exercises* while there as he reflected on his own conversion and spiritual growth. The *Exercises* were important to Ignatius because he felt he had been divinely inspired to write them, as if he had been taught by the hand of God. Though he had further travels, going to Jerusalem, Salamanca, and Barcelona, it was only in Paris, where he took his master of arts in theology at the University of Paris in 1535 that he began to train others with them.[72] These exercises had such a profound effect, and his early adherents became so zealous in their relationship with Christ that Ignatius and his companions were accused of being Lutherans in disguise.[73] By the time of the founding of the Society of Jesus in 1540, the *Exercises* were well known for promoting Christian faith

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[70] Lowney, *Heroic Leadership*, 54.

[71] Ignatius, *The Spiritual Exercises of St. Ignatius*, Preface by Avery Dulles, S.J. (New York: Vintage, 2000). For a basic introduction into the teachings of the *Exercises* see Harvey D. Egan, S.J. "Ignatian Spirituality" in *The New Dictionary of Catholic Spirituality*, ed. Michael Downey (Collegeville, MN.: Liturgical, 1993), 522-529.

[72] Ignatius, *Pilgrim's Journey*, 64-86.

[73] Ignatius, *Pilgrim's Journey*, 136-157. Even today, these exercises are so powerful and relevant to the deep feelings of modern man that they should not be undertaken without a spiritual director. See Richard Peace, "Spiritual Formation as Service: The Essential Foundation for Leadership" in *The Three Tasks of Leadership* in Eric O. Jacobsen, ed. (Grand Rapids: Eerdmans, 2009), 119. See also, O'Malley, *The First Jesuits*, 35.

and holiness, becoming an important part of the final vows into membership of the Order because "the *Spiritual Exercises* often facilitate an intense examination of the disciple's motives for ministry, and so prove to be an excellent tool for making vocational choices."[74] At all times, the *Exercises* remained for the Jesuits on a very profound level the document that told them who they were and what they were intended to be. "There is no understanding of the Jesuits without reference to that book."[75]

Actually, the *Spiritual Exercises* were written as a manual for spiritual directors for retreatants. Its essence is "to assist the mentor in guiding the mentoree toward spiritual maturity through prayer."[76] In the context of the thirty-day retreat, the person was directed through a process of ridding the soul of all inordinate attachments, which according to Ignatius was the necessary preliminary way of seeking and finding the will of God. "Based upon his own experiences, he came to believe that God is actively at work in this world and wants all human beings to act in tune with God's intention. This is the heart . . . of the *Exercises*."[77]

The retreatant is supposed to go through the *Exercises* spending four or five hours each day in intense prayer. The material is distributed in four "weeks," the approximate period given to each of the four sections. Each week has its own distinct objective. Week I – preparation of the heart - is a period of conversion from a life of sin to one of advancement toward God (the classic purgative way of Catholic spirituality). The spirit of the week is seen in the colloquy at the end (section 54) where the person

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[74] James L. Wakefield, *Sacred Listening* (Grand Rapids: Baker, 2006), 15.

[75] O'Malley, *The First Jesuits*, 4.

[76] Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring* (Downers Grove: IVP, 1999), 132.

[77] Barry and Doherty, *Contemplatives in Action*, 3.

imagines Christ on the Cross and asks him or herself "What have I done for Christ? What am I doing for Christ? What ought I to do for Christ?"[78]

Week II – virtues of the heart - is one of progress from mere understanding of the Christian faith to the adaption of a life of generous service and commitment (corresponding to the illuminative way). The retreatant acquires the virtues in imitation of Christ. This week is especially for those who wish "to give greater proof of their love, and to distinguish themselves in the service of the eternal King" (section 97).[79]

Week III – habits of the heart - is more focused upon a time of identification with Christ's suffering, marked by concentration of the work of the Cross and grief over sin. Week IV – rewards of the heart - which concludes the *Exercises*, is a period of joyful communion with the risen Christ (weeks III and IV correspond to the unitive way).[80] Certain sections within the weeks have become classic contemplative readings in their own right, for example: "The Kingdom of Christ," "Two Standards," "Three Classes of Men," and "Three Kinds of Humility."

Perhaps as important as anything else in the *Exercises* is Ignatius' discussion of decision-making in the "Rules of Discernment" (sections 313-336). These rules are centered upon the rhythms of the peaks and valleys of the soul known as "consolations and desolations" in the *Exercises* and for Ignatius are integral to spiritual growth.[81]

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[78] Ignatius, *Spiritual Exercises*, 23.

[79] Ignatius, *Spiritual Exercises*, 36.

[80] There are many attempts to integrate the four weeks of the *Spiritual Exercises* into various understandings of the spiritual life. See for example, David Benner who uses the terms, reforming, conforming, confirming, and transforming to distinguish the weeks. David G. Benner, *Care of Souls*, (Grand Rapids: Baker, 1998), 201.

[81] Consolations refers to the experiences of being called deeper into the life of God. Desolation refers to the mistrust of God. Both have affective qualities as their names imply. Cf. Ignatius, *Spiritual Exercises*, 115-116.

Through this process, one is able to come to recognize and follow God's voice amidst the many other conflicting voices of the world, the flesh, and the Devil. The *Spiritual Exercises* (of which all Jesuits were required to participate in and often retook in mid-life) trained one in knowing the will of God in the daily as well as the big decisions of life. It was equipping for life-long discernment.

Ignatius, himself, believed that these exercises should not replace participation in the scriptures or church life (the *Exercises* themselves are Word-saturated), rather they should instead move the person outward into a deeper life of service. As he stated, "*The Spiritual Exercises* are all the best that I have been able to think out, experience and understand in this life, both for helping somebody to make the most of themselves as well as being a profit to others."[82] Through this process of self-examination, freeing of oneself, and removal of all attachments, one is moved beyond oneself to service out of deep emotional gratification to the Lord Jesus. "It is an exercise in surrender to God and discernment of God's leading."[83]

History and Missions of Early Jesuits (1540-1556)

This study of Ignatian spirituality and the history of the Jesuits looks at roughly the first quarter century of the Society, corresponding to its founding in 1540 to the death of Ignatius (1556). It is somewhat arbitrary but the time is adequate to give clear indications of the direction which the Society was headed and the influence of "the way of proceeding" that had been established. It is not an overstatement that the revival of missionary zeal within the Catholic Church was a result and outgrowth of the Jesuit's

[82] Ignatius of Loyola, *Personal Writings*, trans. Joseph A. Munitz and Philip Endean (New York: Penguin, 1996), 139.

[83] Bradley P. Holt, *Thirsty for God* (Minneapolis: Fortress Press, 2005), 109.

influence upon the sixteenth century Roman Catholic Reformation.[84] "The secret to their crucial role was Ignatius' decision to place every Jesuit at the pope's disposal, an original and very expedient idea. This allowed the order to be assigned to missions crucial to Rome, and the pope sent the small, totally dedicated, highly gifted band of men throughout the world."[85] This type of followership was distinctly kingdom oriented -- personal, prophetic, empowering, and disruptive – the work of missionary-priests sent out to various fields of battle rather than simply aiding people in their quest for a higher sanctity. Within thirty years of Ignatius' founding of the Order, his "Jesuits were working in every continent and at practically every form of apostolate and educational fields."[86]

What distinguished this group was not so much their latent gifts, a common language, nationalities, or skilled accomplishments, but rather their reflective abilities to really know themselves and their Lord deeply, which was developed through undergoing the *Exercises.* This self-awareness would be the hallmark of every Jesuit. "Each member of the founding team tells a similar story of undertaking a systematic self-examination under Loyola's personal guidance and emerging energized, focused, and able to articulate life goals and personal weaknesses."[87]

The Jesuits soon gained a reputation in Italy as preachers, leaders of retreats, and hospital chaplains and workers. Though the *Exercises* were designed to foster spiritual intimacy – it was to be contemplation within an active service. "They nursed patients, scrubbed floors, emptied slop pails, dug graves, and prepared corpses for burials and buried them. From Rodrigues' later account, they often felt half-dead

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[84] It was in the context of the Catholic Counter-Reformation that the term "missions" came to be designated for reaching the lost. Cf. Steven B. Bevans and John Nyquist, "Roman Catholic Missions" in *Evangelical Dictionary of Missions,* ed. A Scott Moreau (Grand Rapids: Baker, 2000), 837.

[85] Richard J. Foster, *Streams of Living Water* (San Francisco: HarperCollins, 1998), 359.

[86] Martin, *Jesuits,* 27.

[87] Lowney, *Heroic Leadership,* 45.

themselves from hunger, fatigue, revulsion, and dread of contagion."[88] In 1539, they

formed a "Company of Jesus" (*Compagnia di Gesù*), since they had no commander but

Jesus. They saw themselves as disciples of Christ, but also his friends. One year later

on September 27, 1540, the Society of Jesus was established by a papal bull entitled

Regimini militantis ecclesiae.[89]

During the period between 1540-1556 the Society grew rapidly, and is detailed in

Polanco's long work entitled *Chronicon Societatis Jesu.* "The Chronicon destroys the

stereotype of a religious order under strict military discipline, with each member a pawn

acting only under orders from his superior."[90] Rather, it replaces this image with a

picture of "a vast network of enterprising individuals who, while keeping close

communication with those in authority and receiving guidance and 'consolation' from

them, adapted to local needs and tried to seize opportunities as they presented

themselves."[91]

This does not mean however, that submission was not required as well.

"The main principle, then, was unconditional obedience to whomever was Pope, as to

Christ himself."[92] But the genius of such obedience was the flexibility it produced in

each Jesuit. The Jesuits wanted the wide-open flexibility to pursue opportunities and to

protect their ability to mobilize, adapt, and innovate. "Obedience issues in an

uninterrupted life of heroic deeds and heroic virtues. For one who truly lives under

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[88] O'Malley, *The First Jesuits,* 33.

[89] O'Malley, *The First Jesuits,* 34-35.

[90] O'Malley, *The First Jesuits,* 11.

[91] O'Malley, *The First Jesuits,* 11. Not all writers affirm this view of the Jesuits. For the standard view see Martin, *Jesuits,* 41. "The Society of Jesus was established by the papacy in 1540 as a very special 'fighting unit' at the total and exclusive disposal of the Roman Pope . . . From their beginnings, the Jesuits were conceived in a military mode . . . Soldiers of Christ."

[92] Martin, *Jesuits,* 161.

obedience is fully disposed to execute instantly and unhesitatingly whatever is enjoined him, no matter to him whether it be hard to do."[93]

Obedience to authority was one of the overriding convictions of the early years of the Society. Jesuits were convinced that authority in the church was divinely willed. "When authority's decision and one's own personal discernment come into collision and there was no way through the impasse, Jesuits will abide by the decision of authority."[94] However, this did not mean that there was not the freedom to discuss and seek common ground. "Another hallmark of Jesuit spirituality is the frank, open, and prayerful discussion of issues in order to find the will of God."[95] Jesuit spirituality therefore possess a tension between the freedom and flexibility to innovate and create and the anchorage of accountability and responsibility to authority. Through the practice of the *Spiritual Exercises* and the use of spiritual directors, Jesuits developed the talent to let go, to submit, trusting God and trusting their superiors.[96]

Missionary work expanded as well. "The aim and end of this Society is, by traveling through the various regions of the world at the order of the (pope) or of the superior of the Society itself, preach, hear confessions, and use all the other means it can . . . to help souls."[97] One of the keys to the expansion of its missionary work was the elimination of chapters and the flat-lining of leadership. Such a structure was

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[93] Jules J. Toner, S.J. "The Deliberation That Started the Jesuits" *Studies in the Spirituality of Jesuits* 6, no. 4 (June 1974): 204.

[94] Barry and Doherty, *Contemplatives in Action,* 11.

[95] Barry and Doherty, *Contemplatives in Action,* 12.

[96] "The responsibilities and decision-making prerogatives of superiors were unambiguously delineated in official Jesuit documents, but they presupposed close, honest, and lively communication between superiors and subjects. The surviving Jesuit correspondence indicates that this was the kind of communication that took place." O'Malley, *The First Jesuits,* 356.

[97] Ignatius, *The Constitutions of the Society of Jesus*, trans. George E. Ganss (St Louis: Institute of Jesuit Sources, 1970), #308.

"consistent with the primacy of ministry in an organization originally conceived as operating to a large extent in conditions of diaspora.[98]

When Ignatius died in 1556, twelve fields were in full operation – Italy (except for Rome), Sicily, Upper Germany, Lower Germany, France, Aragon, Castile, Andalusia, Portugal, Brazil, India, and Ethiopia.[99] By the time Xavier (the most famous of all Jesuit missionaries and one of the original ten companions of Ignatius) left Japan in late 1551, he had a thousand converts to Christianity.[100] The Jesuit missionaries saw four key points for their self-understanding of their apostolate ministry: 1) they were "sent or called" to follow, 2) they were "to preach the Gospel," that is to engage in various ministries of the Word, 3) they were "to heal the sick," and 4) they were to do all these things without receiving financial compensation, pertaining to their vows of poverty.[101] The one ultimate end which provided the keystone goal of all Jesuit mission was for "the greater glory of God," with glory meaning praise and implying service. To that supreme end, everything else served as a means. "God should be found in all of one's actions, and should order them all to his glory."[102]

> There was no continent Jesuits did not reach; no known language they did not speak or study, or, in scores of cases develop; no culture they did not penetrate; no branch of learning and science they did not explore; no work in humanism, in the arts, in popular education they did not undertake and do better than anyone else; no form of death by violence they did not undergo – Jesuits were hanged, drawn, and quartered in London; disemboweled in Ethiopia; eaten alive by Iroquois Indians in Canada; poisoned in Germany; flayed to death in the Middle East; crucified in Thailand; starved to death in South America; beheaded in Japan; drowned in Madagascar; bestialized in the Soviet Union. In that first four hundred years, they gave the Church 38 canonized saints, 134 holy men already

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[98] O'Malley, *The First Jesuits*, 53.

[99] O'Malley, *The First Jesuits*, 54.

[100] O'Malley, *The First Jesuits*, 77.

[101] Especially important to Ignatius was the commissioning of the Twelve in Matthew 10 and Luke 9. Cf. O'Malley, *The First Jesuits*, 85.

[102] Ignatius, *Selected Writings*, 12.

declared "Blessed" by the Roman Church, 36 declared "Venerable," and 115 considered to have been "Servants of God." Of these, 243 were martyrs; that is they were put to death for their beliefs.[103]

In the next chapter, a deeper look at the spiritual formation practices of Ignatian spirituality related to followership will be presented. However, it is enough to note the following points:

1) Ignatius' own personal life exhibited radical and fundamental transformation moving him from the Kingdom of Darkness to the Kingdom of Light and demonstrated godly submission and obedience.
2) Ignatius developed spiritual practices which shaped his affections, intellect, and will and was the principle means of his inner transformation.
3) Ignatian spiritual practices and his personal humility influences a group of like-minded men who formed the early Jesuit society.
4) This Society, the Friends of Jesus, based upon their inward heart of prayer, was moved to outward action and so reached out across the known world with the Gospel in mutual submission and obedience.

It is now appropriate to turn to a Protestant example of similar spiritual and missionary zeal, which if not surpasses, at least equals the Jesuit's pursuit of God's glory.

Count Ludwig Von Zinzendorf and The Renewed Moravian Brethren at Herrnhut, Germany

The Life of Zinzendorf (c. 1700-1760)

Count Nikolas Ludwig von Zinzendorf was born in 1700 in Dresden to an Austrian noble family, the first son of a high Saxon official, George Ludwig, who died during Zinzendorf's infancy. Due to his mother's early remarriage, Zinzendorf was raised primarily by his maternal grandmother, Baroness Henrietta Catherine von Gersdorf, a close friend to the pietists, Spener (Zinzendorf's godfather) and Franke.[104] His childhood therefore was deeply religious. Lutheran pietism that arose in the

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[103] Martin, *The Jesuits*, 27.

[104] For two standard English biographies of Zinzendorf's life see: John R. Weinlick, *Count Zinzendorf: The Story of His Life and Leadership in the Renewed Moravian Church* (Nashville: Abingdon, 1956) and A.J. Lewis, *Zinzendorf: The Ecumenical Pioneer* (London: SCM Press, 1962).

seventeenth and eighteenth centuries was never an official denomination, being instead a renewal movement that sought to complete the work that Luther had started two hundred years before.[105] It was concerned not so much with what God had done for people as what God does within people. Pietistic devotion placed an emphasis upon the inner, deeper life, resulting in active service for Christ in a unified church and had a profound influence on Zinzendorf throughout his life. Zinzendorf, himself, characterized his faith as *herzens-religion* (heart religion).[106]

As a student first at Halle in Franke's *Paedagogium*, and later studying law in Wittenberg, he demonstrated his ecumenical spirit by attempting to bring unity between the pietists in Halle and the Lutherans in Wittenberg. He failed but revealed a life-long desire to bring unity among various religious branches across the board of Christianity. During this time he also demonstrated his intense desire for evangelism by starting seven separate associations for prayer and edification, the most famous was the "Order of the Grain of the Mustard Seed."[107] It was also during this time in the spring of 1719, during his *wanderjahr*,[108] that the sight of Domenico Feti's *ecce homo* in a galley in Düsseldorf with the words beneath, "This I have done for you, but what have you done for me?" deepened his intense desire to devote his life for service for God.

But in obedience to the wishes of his family and especially his grandmother, Zinzendorf entered the public career which lay open to one of his rank, settling in Dresden. He wrote about this time in a letter of 1721 as one of great tension between

[105] Roger E. Olson, *The Story of Christian Theology* (Downers Grove: IVP, 1999), 473.

[106] Heart religion for Zinzendorf could be defined as a deep mystical, spiritual, experiential faith which depended not so much on doctrinal purity but an inner working of those "who have experienced the Death of Jesus on their hearts." Lewis, *Zinzendorf,* 15.

[107] J. Taylor Hamilton and Kenneth G. Hamilton, *History of the Moravian Church : The Renewed Unitas Fratrum 1722-1957* (Bethlehem PA.: Moravian Church of America, 1967), 19.

[108] Travel-year: between formal studies, a young aristocrat of this time often would take a year of leisurely travel and study.

the call of God on the one hand and his need to submit to his family's plans for him. "I bear my present circumstances with patience, because I know that I am but a guest in this place and a pilgrim in the world."[109] He wrote probably his best known hymn in that year, "Jesus Still Lead On," which has been translated into over 90 languages, demonstrating his then state of mind: "Jesus still lead on/ Till our rest be won/And, although the way be cheerless/We will follow, calm and fearless/ Guide us by Thy hand/To our fatherland."[110]

In April of 1722, he came into his inheritance and purchased his grandmother's estate, including the property of the old village of Berthelsdorf. He also married Countess Erdmuth Dorothea von Reuss that year based as much upon her equal religious devotion as romantic love. However, the match proved providential, as the Countess, known as "mama" to the Brethren, proved equal to Zinzendorf both in her life and zeal for Christ. She passed away on June 19, 1756, dearly loved by the Moravians, having outlived nine of her twelve children. Characteristically, Zinzendorf in tribute praised her place in the church rather than upon what she had meant to him as a wife.[111]

The Count and Countess settled into an apartment in Dresden, hiring as manager of his property Johann Georg Heitz, a Swiss, formerly a steward of his aunt, based upon the character of his religious life being the chief recommendation. In 1722, a group of refugees lead by David Nitschmann set out from Sehlen, Moravia to seek religious freedom in Saxony. Zinzendorf gave permission for them to resettle on his

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[109] Weinlick, *Count Zinzendorf*, 54.

[110] Weinlick, *Count Zinzendorf*, 54.

[111] Weinlick, *Count Zinzendorf*, 225. Weinlick relates how it was an open secret among the Moravians that the Zinzendorf's marriage had been difficult during their more than 30 years together. "Beginning with his journey to Pennsylvania in 1741, he had been away from her far more than he had been with her. They had continued to be indispensible partners in church affairs, complementing each other in a way without which the Brethren's Church could not have come into being. It was otherwise with their relationship as husband and wife. In that area their differing temperaments, instead of complementing, had erected a barrier which had grown with the years." Weinlick, *Count Zinzendorf*, 224.

estate and it was left up to Heitz to pick the exact location for them to live. Heitz picked

a prominent hill called Hutberg (Watchhill). "Upon this spot, in Thy name, I will build for

them the first house."[112] He then wrote Zinzendorf in Dresden these memorable words:

"May God grant that your excellency may be able to build on this hill called Hutberg a

town which may not only itself abide under the Lord's Watch (Herrnhut), but all the

inhabitants of which may also continue on the Lord's Watch, so that no silence may be

there day or night."[113]

So, Herrnhut received its name from Heitz in his prayer that at the foot of the

Hutberg, a city might arise that should not only be *unter des Herrn Hut* ("under the

Lord's watch care") but also *auf des Herrn Hut* ("on watch for the Lord"). The first

refugees had been motivated only by a desire for religious freedom which had been

denied them in Moravia.[114] But, there was a growing desire to see if a resuscitation of

the *Unitas Fratrum* at Herrnhut could also be God's will.[115] Zinzendorf himself, appears

to have had no inkling about what was to transpire through this new community. At the

beginning, his work in Dresden kept him occupied and only as an afterthought did he

stop by to meet his new tenants.[116] However, David Nitschmann continued to recruit

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[112] J.E. Hutton, *A History of the Moravian Church* reprint (n.p.: Bibliobazar Press, 2006), 184.

[113] Hutton, *History of Moravian Church,* 184.

[114] For a thorough history of the Moravian Brethren Church between 1457-1908, see Hutton, *A History of the Moravian Church* and for the later period, especially the American history from 1722-1957, Hamilton and Hamilton, *History of the Renewed Moravian Church.*

[115] The original settlers were lead by five men: David (the Martyr) Nitschmann I, died on a recruiting trip to Moravia in 1729; David (the carpenter) Nitschmann II, the First Bishop of the Renewed Church; David (the weaver) Nitschmann III, the Syndic; Melchior Zeisberger, the father of the first missionary to American Indians and missionary himself in Denmark, and John Töltschig, who later became a Moravian preacher in Yorkshire. See Hutton, *History of Moravian Church,* 185-186.

[116]Hutton recalls a somewhat quaint story of Zinzendorf's first encounter with the Moravians. "As he drove along one winter night, on the road from Strahwalde to Hennersdorf, he saw a strange light shining through the trees (Dec. 2nd.). He asked what the light could mean. There he was told the Moravian refugees had built their first house on his estate. He stopped the carriage, entered the house, assured the

families out of Bohemia to come to Herrnhut despite the poverty of the settlement.[117]

During the next five years, as Herrnhut was growing, Zinzendorf almost ignored the refugees; he had quietly begun to dream of establishing a pietistic Lutheran community in his estate village: a "church within the church" at Berthelsdorf.[118] He simply asked that the new settlers who came be truly those who were persecuted and that they agreed to remain loyal to the Augsburg Confession. He himself often took to preaching at the Lutheran church on the Sundays when he was in residence. The Lutheran pastor, J. A. Rothe became his friend, but under outside pressure, Rothe began to cause problems with the newcomers over their desire to set up a church constituted according to the old Unitas Fratrum.[119]

Tension increased over time, until finally, Zinzendorf himself stepped in to intervene in May, 1727. "The effect was sudden and swift. At one bound the settlers changed from a group of quarreling schismatics to an organized body of orderly Christian tenants; and forthwith the assembled settlers shook hands, and promised to obey the Injunctions and Prohibitions."[120]

Zinzendorf had introduced two documents that he had written to manage the conflict. The first, the above mentioned *Manorial Injunctions and Prohibitions*, in which

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inmates of his hearty goodwill, fell down on his knees, and commended the enterprise to the care of God." Hutton, *History of Moravian Church,* 185.

[117] "If three houses make a city," said Nitschmann, "there are worse places than Herrnhut." Hutton, 187. The "Moravians" were actually originally from Bohemia but having settled for a brief period in Moravia, they become known as Moravians in Germany. Olson, *Story of Christian Theology,* 483.

[118] Olson, *Story of Christian Theology,* 189.

[119] Even if Zinzendorf desired to resuscitate the Unitas Fratrum, the laws of the state at that time would have not allowed it. Hamilton and Hamilton, 31. The conflict between the Lutheran Germans and the Moravian Brethren was also exasperated by the appearance of the strange but charismatic Johann Sigismund Krüger, who advocated strange interpretations of the Scriptures, including some heretic beliefs on the humanity of Jesus. Krüger soon left the settlement, eventually dying in an asylum in Berlin. Cf. Hamilton and Hamilton, *History of the Moravian Church,* 30-31.

[120] Hamilton and Hamilton, *History of the Moravian Church,* 191.

he as owner of the estate laid out the laws that everyone living at Herrnhut was obliged to abide by. The second document called *The Brotherly Agreement of the Brethren from Bohemia and Moravia and Others, Binding Them to Walk According to the Apostolic Rule.* It contained 42 statutes which had been drafted by Zinzendorf in consultation with a number of the Herrnhuters. The second statute was on obedience, outlining unity toward churches outside Herrnhut as well as calling for mutual submission within the community. "Herrnhut shall stand in unceasing love with all children of God in all Churches, criticize none, take part in no quarrel against those differing in opinion, except to preserve for itself the evangelical purity, simplicity, and grace."[121]

The succeeding months saw a great spiritual awaking. To promote growth in this new grace and fellowship, *banden,* or classes were formed. These were free and informal associations of those who felt drawn together for prayer and intimate personal discussion, including confession, counsel, and encouragement. They were the precursors of the "choir system" that was later to develop at Herrnhut.[122] Richard Lovelace claimed that these meetings were "the most deliberate and successful use of small group principle in history" which he compared to the kind of group meetings found in James 5:13-16.[123] Richard Lovelace believes that "in many respects Herrnhut must be considered the most thoroughgoing and fruitful application of the principle of community in church history" and suggests "a paradigm for the transformation of the whole church."[124] These small groups were instrumental in developing strong fellowship,

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[121] Lewis, *Zinzendorf,* 53.

[122] The choir system was a more formal organization based upon age, sex, and marital status which developed about a decade later. Often fellow members lived together and met on a daily basis to discuss the daily watchwords as well as practiced mutual submission and accountability.

[123] Richard Lovelace, *Dynamics of a Spiritual Life* (Downers Grove: IVP, 1979), 166.

[124] Lovelace, *Dynamics Spiritual Life,* 166. Lovelace states that Wesley adapted the band system from Zinzendorf as the basis for his class meetings which transformed the Anglican church and started the Methodist movement.

obedience, and missionary service among the community because they focused and fostered intimacy, friendships and supportive risk-taking.

Signs of deepening spiritual interest marked the summer of 1727, including a careful study of 1 John among many of the men.[125] Zinzendorf, who had been absent from his estates for part of this time, had received a copy of Comenius' *Ratio Disciplinae*, which had been wholly unfamiliar to him up to this time. Comenius had been among the great educators of Europe in the seventeenth century, but also a leader of the ancient Moravian church. He had collected and written *Ratio Disciplinae* as a means of codifying the Brethren's system of church discipline.[126] When Zinzendorf read this, he was amazed at the closeness of the ancient Brethren's discipline to his own Forty-Two Statutes which he had drafted during the May crisis. When he returned to Herrnhut, he set forth his own German version of the *Ratio Disciplinae*, which caused a profound sensation among the Moravian community due to the close similarity with Zinzendorf's own rules for the community. "For the first time Zinzendorf began to seriously consider whether the Unity of the Brethren might be providentially resuscitated through the Moravians at Herrnhut."[127]

Finally on Wednesday, August 13th, with the celebration of communion at Berthelsdorf the community experienced the "baptism of the Holy Spirit" during a joint

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[125] Hamilton and Hamilton, *History of the Moravian Church*, 32.

[126] Luther himself commended the Brethren for their church discipline. He wrote just before his death, "Since the times of the Apostles no people have appeared who have made a nearer approach to them in faith and practice than the Bohemian Brethren. Although these Brethren do not excel us in purity of doctrine, since every point of our creed proceeds from scriptural source, yet they are our superiors in church discipline, which dispenses the blessings of good government to their congregations; an acknowledgment which the love of truth and the glory of God exact from us." In James Henry, *Sketches of Moravian Life and Character: Comprising a general view of the history, life, character, and religious and educational institutions of the Unitas Fratrum* (Philadelphia: Lippincott, 1859; repr., Ann Arbor, MI.: University of Michigan Press, n.d.), 24.

[127] Hamilton and Hamilton, *History of the Moravian Church*, 32.

Lutheran and Brethren service. The service included the rite of confirmation by Rothe upon two Moravian candidates, public confession of sin led by Zinzendorf, followed by his impassioned plea for "a true union of hearts, for freedom from any sort of schism within their group . . . for the establishment of their fellowship in the blood and Cross of Christ."[128] Whatever, exactly happened that August day, it marked a definite turning point in the community at Herrnhut.[129]Christian David wrote: "It is truly a miracle of God that out of so many kinds and sects as Catholic, Lutheran, Reformed, Separatist, Gichtelian, and the like, we could have been melted into one." David Nitschmann wrote, "From that time on, Herrnhut became a living congregation of Jesus Christ." Zinzendorf himself referred to the day as the community's "Pentecost."[130]

The Early History of the Community at Herrnhut: 1727-1760

> Herrnhut soon became a unique spot. The experience of August 13, 1727, made it a homogeneous community spiritually, and as such it developed an individually all its own. Throughout Germany the name *Herrnhuter* began to signify a people for whom religion dominated life to an unusual degree, and this reputation still lives on after two centuries or more.[131]

In 1727, the new settlement had only some 34 dwellings and 300 people, of which only half were of Moravian persuasion. It continued to have strong spiritual and relational connection to the parish at Berthelsdorf, until the last formal ties were dissolved in 1756. In 1758, Zinzendorf completed the steps needed for legal recognition. Even though Zinzendorf as feudal head of the community was legally

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[128] Hamilton and Hamilton, *History of the Moravian Church*, 33.

[129] Historians have difficulty describing what actually happened due to the fact that the participants themselves found it difficult to describe their own experience. The people were sincerely "changed . . . and ready as before for the work of God" so much so that they did not stress the actual process of how it happened. Cf. Hamilton and Hamilton, *History of the Moravian Church*, 33.

[130] Weinlick, *Count Zinzendorf*, 79.

[131] Hamilton and Hamilton, *History of the Moravian Church*, 34.

responsible for everyone to the government, the consensus and desire was to see God as the effective head of their community. "Spiritual oversight was committed to the elders" and "those in this office were not to lord it over others but to serve them and to intercede for them."[132] Lay ministry was the rule of the day. For example, Zinzendorf would preach when he could, but the most popular preacher in those days was Martin Dober, a potter by trade, who had no formal education.[133]

Despite this new found unity and power among the brethren, opposition began to grow from outside sources. The pietists at Halle became hostile. Some members of Zinzendorf's family opposed his connection with the group. The owners of nearby estates refused to allow their tenants to attend services. All meant that another special work of God was needed. Two weeks after the communion service, on August 27, 1727, 24 men and 24 women (later increased to over 70 people) made a commitment to cover every hour of the day and night in continuous prayer; the hours being assigned by lot. Each spent their time in intercession for the community, so that prayer never ceased during this 24 hour period. Thus the "hourly prayer" time became the standard for Herrnhut and prayer poured out of this tiny settlement continuously on behalf of evangelism and mission for the next 100 years.

During this same period, several other key spiritual formation practices were started by the community.[134] First, on the very day of August 13th, when the members of

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[132] Hamilton and Hamilton, *History of the Moravian Church*, 35. An example of the close identification between the elders and the people was the elder, Martin Linner, who chose to sleep on a board so as to not to differ from the poorest of the people.

[133] Hamilton and Hamilton, *History of the Moravian Church,* 35. Lewis describes this equalitarian approach to ministry: "The Spirit was not quenched: no matter his training or his standing, anyone who felt moved to do so was quite free to speak to his fellows – and they would listen gladly. Zinzendorf tells of the 'ministry' of Martin Dober, the master potter: 'At five o'clock he held a meeting. To it came learned and distinguished people. At nine o'clock a visiting count, nobleman, or professor, found him barefoot in his workshop. That was acceptable to them. They sat down beside the potter's wheel and listened to the voice of the priest. That was the divinity in old Herrnhut.'" Lewis, *Zinzendorf*, 55.

[134] These Moravian spiritual disciplines will be discussed in more detail in chapter five.

the community had returned from Berthelsdorf, seven little groups continued to talk about what had happened in the communion service. Augustus Spangenberg describes the scene: "In order for them to be able to stay undisturbed together, our Count sent to each of them something from the kitchen for lunch which they ate together in love."[135] These events soon became standard in the community and were named "love feasts" after the "αγάπαι of the primitive church."[136] In addition to the hourly prayer watch, there was also a frequent practice that begun that year of holding night watches, in which groups would meet together and pray through the night, where all the male inhabitants from the age of 16-60, without regard to rank, were assigned to take their turn in announcing the "night watches."[137]

Special emphasis was also laid upon music, becoming a hallmark of the community. Zinzendorf, who was a prolific hymn writer encouraged singing and worship,[138] usually focused upon the Cross of Christ and his redeeming work from the fullness of the heart (*aus dem Herzen gesungen*).[139] His first hymnbook was published

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[135] Lewis, *Zinzendorf*, 60. After Zinzendorf, Augustus Gottlieb Spangenberg became the most influential leader of the Moravians during the eighteenth century. He immigrated to Georgia in 1735 as the Moravian leader of the new settlement and devised the "Economy" which was the economic system of the Moravian settlements in America. During the next two decades, Spangenberg traveled repeatedly from America, England, Germany and back. He became a Bishop in the church in 1744 and took over the prominent place of leadership of the Moravians when Zinzendorf died in 1760. He wrote theology, children's books and a biography of Zinzendorf and died in 1792 at the age of 88. Cf. Henry, *Sketches of Moravian Life*, 99-124 and Hamilton and Hamilton, *History of the Moravian Church*, 645.

[136] Hamilton and Hamilton, *History of the Moravian Church*, 38.

[137] In July of 1727, Zinzendorf wrote a hymn with which the watchmen were to sing during the night: "The hour is come: through darkness steals the day; Shines in your hearts the morning star's first rays? The clock is two! Who comes to meet the day, And to the Lord of days his homage pay? The clock is five! While five away were sent, Five other virgins to the marriage went! The clock is six, and from the watch I'm free, And everyone may his own watchman be! " Lewis, *Zinzendorf*, 54.

[138] He wrote over 2000 hymns, the first at the age of 12, and the last four days before his death. Lewis, *Zinzendorf*, 168.

[139] Special song-services were started that summer called *"singstunde"* in which hymn-singing from memory focused upon a single theme were sung. Linda Jacobs, *History Makers: Zinzendorf* (Pensacola, FL.: Christian Life Books, 2004), 16.

in 1727 and a second *Das Gesangbuch der Gemeine Herrnhuth* of 1735 became the parent hymnbook of the renewed Moravian Church.[140] Other spiritual discipline practices that grew in prominence during the early decades of Herrnhut were the practice of foot-washing at the love-feasts, the training of the children in educational residential communities (focused upon how to teach children to love and serve God),[141] monthly and holiday celebrations, the Moravian daily text book or *Losung* (watchword) which contained verses of the Bible chosen for each day of the year and was first printed in 1731. It continues on to this day.[142] The use of lots as a discerning device (first used in February 1725 by Rothe to determine mercy and teaching ministries within the Herrnhut community) was constantly in use, even to its detriment.[143] Finally there was the practice called "speakings", where a spiritual director or principle (*pfleger*) met annually with individuals from their choirs for spiritual guidance and examination, which often involved one-to-one confession of sins.[144]

The picture painted of Herrnhut might appear as an idyllic Christian community without any tension or problems after the unique summer of 1727. But that is far from the truth. Spiritual warfare was real as the community took seriously the Great Commission of Jesus and began to send out Moravian missionaries around the world. In 1736, due to mounting criticism of the community and his involvement with it,

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[140] Lewis calls Zinzendorf "the first ecumenical hymnologist" as the 1727 hymnbook was a hymnal and prayer guide for both Protestants and Catholics. Cf. Lewis, *Zinzendorf*, 169, 164.

[141] For an interesting and detailed look at Moravian education in America see the chapter "Education and Schools," in Henry, *Sketches of Moravian Life*, 170-193.

[142] Phil Anderson, *Lord of the Rings*, (Ventura,CA.: Regal Books, 2007), 91.

[143] Weinlick, *Count Zinzendorf*, 71 and Lewis, *Zinzendorf*, 49.

[144] Henry, *Sketches of Moravian Life*, 127.

Zinzendorf was banished from his estates and from Saxony proper.[145] He eventually

resettled near Wetteravia, in western Germany about 30 miles northeast of Frankfurt-on-

Main, and founded a second settlement, *Herrnhaag* (after the Haag church nearby),

which he called the "Pilgrim Band" and where he preached his first sermon on June 17,

1736.[146] For Zinzendorf, the new community, which would thrive and soon surpass

Herrnhut during the next decade, was to be a traveling church, called to proclaim the

Gospel to the world under the Count's motto: "the earth is the Lord's; all souls are His; I

am debtor to all."[147] Since he was banned from returning to Berthelsdorf and Saxony,

Zinzendorf instead intended to go to as many other places as he could with the Gospel.

As in Acts, persecution was a vehicle God used to move the Moravian missionary

endeavor forward. Zinzendorf's submissive response to governmental authority by

going into exile opened up the ministry for an even greater harvest for the Kingdom.[148]

However, at the same time that this outside pressure was occurring, there was

also a parallel internal period of disharmony, which though centered in Herrnhaag,

affected the entire Brethren movement. What became known as the "sifting time" (1743-

1749), occurred during Zinzendorf's middle age when he was at the height of his

influence and "some twenty thousand of the most dynamic Christians of Protestantism

were his followers."[149] Yet, it was said that Zinzendorf at his best was also Zinzendorf at

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[145] "He was accused of many crimes, and had many charges to answer. He was accused of founding a new sect, a society for laziness; he was accused of holding strange opinions, opposed to the teaching of the Lutheran Church; he was accused of being a sham Christian, a sort of religious freak . . . ." Hutton, *History of Moravian Church,* 209.

[146] Hutton, *History of Moravian Church,* 234.

[147] Hutton, *History of Moravian Church,* 234.

[148] In 1747, the banishment was lifted, but by then Zinzendorf felt more at home in Herrnhaag than Herrnhut. The missionary effort had been so successful that 200 missionaries were sent out from Herrnhaag alone in that year. Jacobs, *History Makers: Zinzendorf,* 22-23.

[149] Weinlick, *Count Zinzendorf,* 198.

his worst – "as the Count advanced in toward middle age, he grew more domineering in tone, more noble in his dreams, and more foolish in his conduct."[150] The sifting time was a distortion of a basically sound emphasis upon the atoning death of Christ to an "outward manifestation . . . of morbid concentration and wordplay upon the blood and wounds of the crucified Christ and a stimulated irresponsibility of behavior supposed to be a demonstration of childlike faith."[151] In April 1743, Zinzendorf formed another order, entitled "The Order of the Little Fools" and with the count encouraging his little fools to behave like children, that within a few years the congregation at Herrnhaag had gone "beyond childlikeness to childishness."[152] The longer the time went, the more sensual the language become, with the expression of love for Christ taking on strong sexual connotations of a marriage relation. Zinzendorf went so far as to compare the Trinity to a family – God was the father, the mother the Holy Spirit, and the son was Jesus. They called communion, "the embracing of the Man" and "lost the relevance for things Divine."[153] The affect upon other Moravian communities outside Herrnhaag was mixed. The least moved was Herrnhut, while the settlement in Bethlehem in Pennsylvania suffered the most.[154] Many friends such as the faculty in Tübingen were lost and the deepening distrust and feuds with Whitefield and Wesley worsened and were never to be fully healed. Even those in the Moravian church sounded a strong warning to

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[150] Hutton, *History of Moravian Church,* 247.

[151] Weinlick, *Count Zinzendorf,* 198.

[152] Weinlick, *Count Zinzendorf,* 199 -200. The community took the count at his word, calling him by the German diminutive, "little papa" and the countess as "little mama" and Jesus as "brother lambkin." They would call themselves "bloodthirsty beasts," "blood leeches," "wound worms," and "side-hole hearts." This ended up being named the "blood and wounds" theology of Zinzendorf which was often demonstrated in his hymnology of this period. (Cf. The Twelfth Supplement to the Hymnal, issued in 1748 and relegated to the dusty archives, not being used anymore).

[153] Hutton, *History of Moravian Church,* 250.

[154] Herrnhut, having the benefit of a generation of discipline, was quite stable, wherein young communities like Bethlehem lacked such maturity. Cf. Weinlick, *Count Zinzendorf,* 201.

Zinzendorf.[155] Finally, in December of 1748, the Count began to see the damage that

was being done to the movement and communities. In explaining the painfulness and

excess of the problem, Zinzendorf acknowledged his own part and admitted his own

error in the 1750 Synod with the confession "I am guilty! I am the cause of all these

troubles!"[156] A year earlier, seeing the faults already, he wrote:

> The test we have gone through has been brief but fearful. I probably occasioned
> it by giving utterance to an idea which I have never been able to lay aside, and
> which I still hold, namely, that in order to enjoy all the blessings purchased by the
> death of Jesus, we must become children in the bottom of our hearts. I have
> been powerfully impressed by this idea, and when I came back from America I
> sought to inculcate it in my brethren. It found acceptance and was immediately
> carried into effect. But what was at first a small circle of men, who really had the
> spirit of children, soon grew into a large society and in a few years greatly
> degenerated.[157]

By such a confession, Zinzendorf recognized that the very excesses had grown

out of a deep religious emotion of people's keen consciousness of their debt to Christ,

which had long been a source of strength in the Moravian church. Moreover, as has

been pointed out by others, "there was wheat in the chaff; no period in Moravian Church

history has been so creative of significant ritual, customs, hymns, or liturgical elements,

as was this 'time of sifting.'"[158] But by his submission to his own people and eldership,

he also showed a strong willingness to be led and demonstrated a truly repentant heart.

Such a gentle example of confession and surrender had a strong affect upon all, even

those in Herrnhaag.

During the end of the sifting period in 1749, the government in Wetteravia

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[155] Weinlick, *Count Zinzendorf*, 203.

[156] Hutton, *History of Moravian Church*, 256. However, it was also true that Zinzendorf had first blamed the worst upon his own son, Christian Renatus, who was leading the Herrnhaag community while Zinzendorf had been spending most of his time traveling and also living in London trying to get the Brethren established legally in England.

[157] Weinlick, *Count Zinzendorf*, 205.

[158] Wilhelm Bettermann in *Theologie und Sprache bei Zinzendorf* as quoted by Hamilton and Hamilton, *History of the Moravian Church*, 105.

became unfriendly desiring to absorb the Herrnhaag community into the state Lutheran Church. They passed a law that the Moravians tenants had to swear allegiance to the new Count, Gustav Friedrich. The community was informed that if they would not do this they would have to emigrate within three years, abandoning their homes, their work, and the expensive improvements they had made over the years in Herrnhaag. Still, the Moravians were not willing to take the Count to court, and after first appealing in vain to the terms of a 1743 contract, they "to a man decided to leave their homes rather than give up their Church."[159] The authorities never thought it possible that they would leave, but by 1753 at the end of the three years, all of the settlement had been deserted except for a handful of workers who remained to maintain diaspora activity until 1773. Nearly three thousand members of the Brethren had lived there. Zinzendorf's humility during the shifting time set the example for Herrnhaag, who refusing to rebel, submitted to the unjust law and religious persecution and left their homes. In so doing, the church actually ended up growing, spreading to America, to other places in Germany, to Holland, and to France. Such action entailed great financial loss for the Moravians, but it also restored the "discipline so characteristic of the refugees of 1722-1727 . . . and the unhappy features of the time of sifting disappeared."[160]

Zinzendorf died at Herrnhut in 1760, leaving behind a highly organized and well-established though relatively small Moravian community. From the very beginning the Herrnhut vision for missions led to the spread of the Moravian faith from its home base. The Moravians, inspired and led by Zinzendorf were only looking for opportunities for reaching the uttermost parts of the world and that opportunity came in 1731.

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[159] Hamilton and Hamilton, *History of the Moravian Church,* 105.

[160] Hamilton and Hamilton, *History of the Moravian Church,* 105-106.

The Moravian Missionary Movement of 1727-1760

The Danish missionary, Hans Egede, set out with his wife and family for Greenland to bring Lutheranism to that mighty Island in 1722, and they lived there until 1736. To the end of his long-life (he died in 1788) he never ceased to promote the work on behalf of the Inuit peoples of Greenland. But Egede's mission "was to lead to something greater than itself."[161] In 1731, Zinzendorf was in Copenhagen and he met a baptized servant from the Danish West Indies and learned that the Danish government was recalling its outpost from Greenland. The servant, Anthony Ulrich, was from Saint Thomas in the Caribbean, and he also told Zinzendorf of the difficulties of the slaves in the Islands. Moved by these accounts, and an earlier vow to missions, Zinzendorf brought Anthony Ulrich back with him to Herrnhut in order to describe first-hand the need of the Gospel among the Greenlanders and the Caribbean slaves.[162] The count had never lost his interest in the unevangelized parts of the world. Both from the revival of 1727 and the enthusiasm of Zinzendorf, there grew a great desire in Herrnhut to be an answer to such needs. In 1732, David Nitschmann and Leonard Dober went to St. Thomas, Virgin Islands as Herrnhut's first true missionaries.[163] One year later work followed in Greenland (1733); then North America (1734); Lapland and South America

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[161] Stephen Neill, *A History of Christian Mission* (London: Penguin Books, 1964), 236.

[162] When Zinzendorf was 15 years old, he and his friend Frederick Watterville were inspired by the stories of Danish-Halle missionaries in India. They had then vowed to preach the Gospel to the whole world and had formed as a consequence and part of the reason the "Order of the Mustard Seed." Cf. Weinlick, *Count Zinzendorf,* 93.

[163] Originally, the call to missions came upon Dober and a Tobias Leupold at separate times in the night of July 23rd. Wondering in the woods, the two came upon each other and shared their stories and then volunteered to go. However, Zinzendorf and the Moravians decided to wait for further evidence of the Lord. Dober then wrote a letter to Zinzendorf pleading to go with the words "I am ready to become a slave myself." Still Zinzendorf waited for the Lord for a decision and finally through the use of lots decided that only Dober should go, accompanied by Nitschmann. Dober and Nitschmann would be among the first modern missionaries to be sent out from a Protestant church, among the first to go as lay workers rather than theologically trained ministers, the first to be sent by a church rather than a state body or society, and the first to work among slaves. For the full story see, Hamilton and Hamilton, *History of the Moravian Church,* 43-46.

(1735); South Africa (1736); Labrador (1771); among Australian aborigines (1850); and finally on the Tibetan border (1856).[164]

Because mission work was still basically unknown to the Christian world there was much to learn.[165] No one in Herrnhut really understood how to go about converting the lost. However, for years, Zinzendorf had been interested and following the few missionary efforts that came out of Europe, including the Danish Halle missionaries and Egede in Greenland. He probably learned more from their failures as he did from their successes. The result was that from the outset he had some very definite ideas on how missionaries should approach their work. During the first generation of Moravian mission work, missionaries acted almost exclusively in accord with his directives as their leader. By the time of his death, "these instructions had set a pattern of mission theory and procedure which had proved itself so effective as to be continued."[166] Moravian discipline and obedience continued to serve their missionary endeavors.

Zinzendorf had a three-prong missiological approach to foreign work. First, the "missionary is never to lord it over the heathen but to live humbly among them."[167] It is surprising that such a fundamental missionary principle was not common practice by others. But its wisdom was revealed in the very first crisis of the Moravian mission work in St. Thomas. While, David Nitschmann had returned to Herrnhut within the first year of their arrival on the island, Leonard Dober had stayed on and despite a great deal of personal hardship. He had been ministering to many of the black slaves that were stricken with malaria. When a slave revolt broke out on the nearby island of St. John, all

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[164] Hamilton and Hamilton, *History of the Moravian Church,* 52-59.

[165] William Carey, the "father of modern missions" would not preach his seminal sermon "Expect Great Things from God; Attempt Great Things for God" nor write his highly influential pamphlet: *An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathens"* until 1792, 60 years later.

[166] Weinlick, *Count Zinzendorf,* 99.

[167] Hamilton and Hamilton, *History of the Moravian Church,* 100.

whites were ordered off St. Thomas for fear they would be killed. But Leonard refused to leave, saying he was ready to die for the Gospel. Such a close identification with the people earned their respect and a listening ear and a small Christian community was founded. Over the next few years, nineteen additional missionaries left for the West Indies, but true to their commitment to live and minister with the slaves of the islands, nine of them had died in just the first three years of work.[168]

Zinzendorf's second mission principle was that the missionary was "to come to the point and preach the crucified Christ."[169] The key to reaching the lost for Zinzendorf was not to explain detailed church doctrine, but rather to preach the need of a savior. So, as with almost all other Moravian practices, the Cross of Christ held central place in their teaching and preaching. The Moravians were much less concerned with doctrinal strictness and more influenced by the "heart-religion" of Zinzendorf. Their preaching therefore, was much less legalistic and much more Christocentric in character, stressing personal salvation. This had a tremendously strong appeal to many of the nationalities they encountered and was one of the strongest reasons for their effectiveness.

Third, the aim was not to "convert whole nations but to look out for individual seekers after truth."[170] Zinzendorf believed that the final harvest could only occur until after the conversion of the Jewish people and therefore those who came before were to be the "first- fruits" only. Wholesale conversions to Christianity would have to wait. The result of such a mission policy for growth was therefore restrictive (similar to his opposition to start a new denomination of the Brethren on the home front). As long as Zinzendorf lived, the number of baptized converts were small.[171] Zinzendorf also

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[168]Janet and Geoff Benge, *Count Zinzendorf: Firstfruit* (Seattle: YWAM Publishing, 2006), 106.

[169] Weinlick, *Count Zinzendorf,* 100.

[170] Weinlick, *Count Zinzendorf,* 100.

[171] For example, Frederick Martin in 1736 gained seven hundred converts in the West Indies, but baptized

believed strongly that the missionary as an individual should receive no honor or glory. He forbid the publication of any missionary biographies, though missionary letters and diaries were allowed to be copied and used for the 24/7 prayer times. "The count laid down exacting standards for mission service. Fortunately he had the genius to infect his followers with his driving energy and enthusiasm. His warrior band of apostles to the heathen never lacked for volunteers."[172] The cost for Christ among the Moravian missionaries was high however. Even, Zinzendorf with his incredible optimism some-times despaired. In November 1738, Zinzendorf, accompanied by George Weber and several other Moravians set out to make a field visit to the Caribbean after hearing of the terrible death rate among the missionaries there. Turning to Weber, Zinzendorf cried: "'Suppose the brethren are no longer here; what shall we do?' Instantly came Weber's reply: 'In that case we are here.' The calm steadfastness of this man, so characteristic of the Moravians' witness spirit, caused the count to exclaim: '*Gens aeterna, diese Mähren!*'"[173]

During the life of Zinzendorf, no less than 226 missionaries were sent out; from the Arctic to the topics, from the Far East to the middle states of America. [174] At one point, they had two people in the field for every one at home; and those that stayed at Herrnhut were not idle, they held non-stop intercession for the nations 24/7 for 100

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only 30. Zinzendorf to his dying day desired to see the Moravian church incorporated within the indigenous nationals churches of each country the Moravians settled. The Moravian artist, Valentine Haidt, painted first for the chapel of Herrnhaag, later moved to Herrnhut, a painting which pictured 22 converts from as many different ethic and nationalities in national dress arrayed before Christ on his throne. This picture represents a dramatic portrayal of Zinzendorf's mission policy. Weinliek, *Count Zinzendorf*, 100.

[172] Weinlick, *Count Zinzendorf*, 101.

[173] (An indestructible race, these Moravians!) in Hamilton and Hamilton, *History of the Moravian Church*, 49. The German is literally "an eternal race, these Moravians."

[174] This number exceeded the total number of missionaries sent out by the entire Protestant movement in the whole of previous history. Anderson, *The Lord of the Rings*, 118.

years. As the work increased it became very international: Moravians from Germany, Holland, Great Britain and America proclaimed the Gospel to Caribbean slaves, Africans, Inuits, and American First Nation Tribes.[175]

Moreover, these missionaries were mostly untrained lay working class people, without formal education nor financial means.[176] Zinzendorf's "instructions were simple, incisive and seem relevant even today. The experiences and practical methods of the Moravians were to become part of the foundations for virtually all the great missionary movements of the nineteenth century."[177] Moravian missions focused upon a redeemed community which engaged personal piety, the priesthood of believers, and missional action, all with the desire to echo in deeds the sentiments of their leader who confessed that his greatest joy was "to win souls for the lamb."[178] To this aim, they often went to "the hardest places and worked with the most oppressed peoples, persevering despite terrible suffering."[179] Over 50 adults and children died on the mission field, during the early days and they were often called fools by other European settlers. They identified closely with the people they went to live with, studying their "medicine, geography, and languages, and went sent out only with a strong sense of call, validated by the

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[175] An early Moravian convert, Tschoop, is recognized as the model for the character of Chingachgook in James Fenimore Cooper's 1826 novel, *The Last of the Mohicans*. His grave is in Bethlehem, PA. in the Moravian's "God's Acre." Weinlick, *Count Zinzendorf*, 86, and Benge and Benge, *Count Zinzendorf*, 182.

[176] "The remarkable nature of this world-wide missionary movement can be appreciated only when it is borne in mind that the entire congregation at Herrnhut in 1732 numbered about six hundred, that the great majority of its members were very poor, that the means of transportation and the maintenance of communication were exceedingly limited, and that the difficulties in its way were prodigious." Hamilton and Hamilton, *History of the Moravian Church*, 59.

[177] Hamilton and Hamilton, *History of the Moravian Church*, 59.

[178] Lewis, *Zinzendorf*, 78. The complete quote of Zinzendorf, reflects the full passion: "I have but one passion- it is He and He alone. The world is the field and the field is the world; and henceforth that country shall be my home where I can be most used in winning souls for Christ."

[179] Paul E. Pierson, "Moravian Missions" in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Book House, 2000), 660.

community."[180] They not only shared the Gospel, but taught slaves to read, cared for widows and orphans, nursed the sick, and translated the Scriptures, and were the first church to recognize the debt that Christianity owed to the Jews.[181]

Still, Zinzendorf preached to his missionaries the need to seek unity among all the brethren. However, this unity could only be centered around a Christocentric theology – "it was a *Herzens-religion* that he preached: without it, all efforts toward unity he regarded as unfounded and doomed."[182] The Moravians could not have developed their famous motto if not for Zinzendorf: "In essentials, unity; in nonessentials, liberty; in all things, love."[183] Such love for all influenced not only their fellow Moravians but impacted a much wider circle of Christianity; such diverse people as John and Charles Wesley, George Whitfield, William Carey, Friedrich Schleiermacher, Karl Barth, and Dietrich Bonhoeffer all came under the influence of Herrnhut and Zinzendorf.[184] The Moravians were committed in heart and in action to follow Jesus Christ.

Herrnhut was founded upon the essential spirit of Christianity, allowing for differing views, but being committed in passionate devotion to obedience to Christ as a discipleship community.[185] Herrnhut and Zinzendorf were often criticized for this openness for it was "an age of religious feudalism and apathy"; and yet, the gentle

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[180] Pierson, "Moravian Missions", 660.

[181] See the famous story of Zinzendorf's relationship with Rabbi Abraham, Hutton, *History of Moravian Church,* 234-235.

[182] Lewis, *Zinzendorf,* 15. Henry proposes that *herzens-religion* could only have come as a result of the uniqueness of the German temperament – a combination of mind educated by heart – *"gemüthlichkeit."* Henry, *Sketches of Moravian Life,* 303.

[183] Neil Cole, *Organic Leadership,* (Grand Rapids: Baker, 2009), 210.

[184] For the famous story of how Moravians touched the Wesleys and Whitfield, see Evan B. Howard, *The Brazos Introduction to Christian Spirituality* (Grand Rapids: Brazos Press, 2008), 271-272.

[185] During his London period, Zinzendorf's favorite title for himself was "the Disciple." See Weinlick, *Count Zinzendorf,* 210-211.

answer back to their critics was the inevitable" "Come and see!"[186] For Herrnhut and

other Moravian settlements were to be examples of "that *koinonia*, that fellowship and

unity which comes to all Christians when they think less of clinging narrowly to their own

denominations, and think more of cleaving simply to the savior and to one another in

him."[187] In this they sometimes failed,[188] but they came as close as any other group of

believers to seeing Christ alone as head of his church. It was no accident that

Zinzendorf was "perhaps the only genuine Christocentric of the modern age."[189]

> More than any other single person Zinzendorf became the founder of modern
> missions, reviving within the Protestant world a sense of its obligation to carry out
> the last command of the Lord Jesus Christ . . . The Church renewed by his self-
> sacrifice, was privileged to perpetuate much that was best in the Pietistic
> movement and to promote in no small way the revival of the Christian faith in a
> time of widespread rationalism.[190]

Herrnhut has "bled into and permeated much of Protestant Christianity"[191] as one

of the greatest potent and pioneering movements of any age and its legacy is still felt

even today. Its purpose is not to be slavishly copied as the "ideal community" but to set

a pattern for godly followership within a community of contemplation and service.

> Herrnhut may be said to have realized the full accomplishment for church and
> social life what our times are in quest of: a moral order in human relations, a
> union of evangelical confessions, an emancipation of church from state . . .
> Herrnhut, certainly, is not to be pointed out as a complete model for practical
> purposes, but, regarded as an instrument of instruction, it teaches us all we
> need. It organization was adapted for a certain length of time to the preservation,

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[186] Lewis, *Zinzendorf*, 111.

[187] Lewis, *Zinzendorf*, 118.

[188] For example, Zinzendorf's Tropus idea of the 1740s, whereby each Moravian settlement became a "training center" (GK: *tropoi peideias*) for the particular predominant denomination of that region. Cf. Lewis, *Zinzendorf*, 138-141.

[189] Karl Barth as quoted by Lewis, *Zinzendorf*, 190.

[190] Hamilton and Hamilton, *History of the Moravian Church,* 118.

[191] Olson, *Story of Christian Theology*, 485.

propagation, and discharge of the great work of humanity, and this was done in limited circles, but *here* and in *full*.[192]

This surface look at the beginnings of the Herrnhut and its early days of missions reinforces what has already been learned:

1) Zinzendorf's life demonstrates the importance of a "heart religion" which transforms a person from the inside out.
2) Unity and mutual submission among leaders and followers is not dependent upon position or rank but upon relationships that create biblical community.
3) Motivations for mission and actual missionary zeal is a product of a whole host of spiritual formation practices which focus upon the centrality of Christ in the Christian's walk of faith.

Summary of Secular Literature and Historical Mission Movements for Followership Studies

A review of secular followership literature has revealed that little research on followership occurred before the last half century. Stanley Milgram produced the first modern research into why people follow. Robert Greenleaf coined the phrase "servant-leaders" to describe his belief that serving the community is a more apt paradigm for today's leadership models. Robert Kelley produced the first modern look at different types of followers along the dual continuum of active/passive engagement and critical/uncritical thinking. Ira Chaleff calls for followers to engage responsibly and courageously with their leaders around a center of common purpose.

Two case studies were then presented: first, the life, writings, and history of St. Ignatius of Loyola and the early beginnings of the Society of Jesus; and second, the life and history of Count Ludwig Van Zinzendorf and the Renewed Moravian Brethren at Herrnhut, Germany. Both studies inform followership for modern mission faith boards today. To explore this further, the next chapter will look specifically at the spiritual formation practices of the Jesuits and the Moravians and the impact such disciplines have upon community life and service for the spread of the Gospel in world missions. Finally, a series of recommendations will be given to promote possible training vehicles

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[192] Professor, Doctor Leo from Halle as quoted in Henry, *Sketches of Moravian Life,* 57-58.

for followership for today's mission community.

CHAPTER FIVE

SPIRITUAL FORMATION PRACTICES IN IGNATIAN AND MORAVIAN
SPIRITUALITIES AND RECOMMENDATIONS FOR MODERN FAITH MISSION
BOARDS

The demands of cross-cultural work puts a large amount of stress upon the

global servant. Simply to live daily in a different language and culture is taxing in and of

itself. Sometimes, the pressure of such an environment can cause a drift towards a

religious faith which consciously or unconsciously keeps its eye on humanity rather than

on the power of the Spirit-filled life. Add to this the extra demands of ministry and

concentration becomes limited solely to the details of survival, forgetting that God is also

at work. As Evelyn Underhill says about such a person in ministry, "they cannot see the

forest, because they are attending so faithfully to the trees."[1]

Part of the problem is that western culture promotes self-fulfillment to such an

extent that it leads to a deepened need for control. The culture of doing causes a control

mentality. Through the practice of various spiritual disciplines, the missionary can learn

to surrender the control of life and ministry over to God and nurtures a spiritual staying

power. The next generation of western missionaries must go out as servants, spiritually

shaped by God and able to serve alongside and under the leadership of other cultures

and languages. Others need to set the agenda as the church universal serves in unity,

practicing the one-anothers of scripture. "We must give up the control mentality, no

matter how subtly it manifests itself. To do otherwise is to choose the path of missionary

redundancy."[2] Such submission and surrender is a new opportunity and requires a

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[1] Evelyn Underhill, *Concerning the Inner Life* (Oxford, Oneworld, 2000), 13.

[2] Paul McKaughan, "Missions in a World that is Flat and Tilted" in *Global Mission Handbook: A Guide for Crosscultural Service*, new and rev. ed., ed. Steve Hoke and Bill Taylor (Downers Grove: IVP, 2009), 32.

deeper sense of community, for as Ruth Haley Barton aptly puts it: "human beings in community are like rocks in a riverbed; we are shaped by the flow of life in the communities we are part of."[3] The two communities studied here are the early Jesuits of the 16th century and the Moravians of Herrnhut of the 18th century. The spiritual formation practices which shaped these communities launched two significant and powerful missionary movements. Communities shape action and spiritual formation practices shape communities.

Spiritual Formation Practices of Early Jesuits

The roots of spiritual formation practices lie in the history of training of religious (monks, nuns, priests) in the Catholic Church, so it is not surprising to find spiritual formation mentioned in the Constitutions of the Society of Jesus:

> There should be an organic unity in the entire formation, so that from the beginning of the novitiate and throughout the entire course of studies, spiritual formation, the work of study, and apostolic activity should be closely integrated. All who have charge of the training of our members, either in government or in teaching, should diligently and harmoniously work together for this integration.[4]

The origins of Jesuit spirituality therefore goes back to its very foundation and centers in the four vows of a Jesuit: poverty, chastity, obedience, and obedience to the pope. Ignatius saw all this as instrumental for one supreme and inspiring end, which was "the greater glory of God." The pursuit of this end was his single aim in which he wanted all members of the society to engage in as they sought their personal sanctification and apostolic activities. "God should be found in all one's actions, and one

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[3]Ruth Haley Barton, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry* (Downers Grove, Il.: IVP, 2008), 128.

[4] John W. Padberg, ed., *The Constitutions of the Society of Jesus and Their Contemporary Norms* (St. Louis: Institute of Jesuit Sources, 1996), norms 4.66.1.

should order them all to his glory."[5] Therefore, to accomplish this, Ignatius and the

Jesuits saw the need for serious preparation and training. This training, however, should

be both connected to a person's individual growth and yet, subject, to the community's

influence. Such training must recognize the reality of the world that each new member

would face, identifying the fact that tension and struggle would be part and parcel of

one's call. Four of these tensions in Ignatian spirituality are looked at below.[6]

The Tension between Trust in God and the Use of One's Talents: "To Him Alone"

First, there is a tension between trust in God and in the development and trust in

one's experience and talents. Ignatius wanted each Jesuit to know how God speaks to

him inwardly, but to balance that with the perfecting one's own gifts and abilities. Jesuits

were therefore called into early and extended training and study. The spiritual

instrument that shaped such self-awareness was the *Spiritual Exercises*. Ignatius

believed that God worked in the world through people when they were in tune with his

intentions. For this reason, Ignatius did not want to make it easy for anyone to become

a member of the Society. He wrote on one of the early drafts of the Constitutions, the

need to take out all references to recruitment of members or "leaving a few, still make it

very difficult (to gain entry to the Jesuit order)."[7] He required all potential Jesuits to

partake of the *Exercises* in order to engage in the discernment process so as to be fully

cognizant of God's call to service, making it the core identification as a Jesuit. "In

accepting novices, therefore, the Jesuits were much concerned with the character,

talents, and health of the candidate, what his interests were, and how well suited he was

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[5] Ignatius of Loyola, *The Spiritual Exercises and Selected Works,* ed. George E. Ganss, S.J., (New York: Paulist Press, 1991), 12.

[6] The list is an adaption of the seven tensions mentioned in William A. Barry, S.J. and Robert G. Doherty, S. J., *Contemplatives in Action: The Jesuit Way* (New York: Paulist Press, 2002).

[7] As quoted in Chris Lowney, *Heroic Leadership* (Chicago: Loyola Press: 2003), 102.

to the style of life in the Society and the character of its ministries – to 'our manner of proceeding.'"[8] A Jesuit would be trained in such qualities through the *Exercises* – particularly, sound judgment and obedience. "Each man emerged from that weeks' long regiment as a spiritual fighter completely won over to warfare, desirous of corporate unity under Iñigo's leadership, and as an utterly obedient servant of the Pope."[9]

Going through the *Exercises* was also like a month-long school of trust, perhaps comparable to what is known in modern day missions as the deputation experience, where a missionary raises their prayer and financial ministry partner team. It is a time of spiritual testing and seeing God move and answer prayer, making himself actively present in the life of a person – something desperately needed for the young missionary. The one who makes the *Exercises* "is ready to look seriously at the implications of a commitment to following Jesus as a disciple . . . 'so that I may love him more and follow him more closely.'"[10]

Two other deputation disciplines, hospital work and pilgrimage, moved the recruit to identify closer with the order. Ignatius believed that the novice needed to learn to trust God through serious testing and so he required them to work in the hospitals for one month as an orderly. This corresponded to his own experience of hospital work during his pilgrimage years.[11] Such work was dangerous since sanitation and hygiene were

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[8] John W. O'Malley, S.J., *The First Jesuits* (Cambridge, MA.: Harvard, 1993), 81.

[9] Malachi Martin, *The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church* (New York: Simon & Schuster, 1987)., 160. Even the Scottish Presbyterian, A.B. Bruce recognized the value of the *Exercises* for teaching obedience. He wrote: "Implicit obedience is as necessary in the Church as it is in the army. The old soldier Loyola understood this, and hence he introduced a system of military discipline into the constitution of the society . . . and the history of the society shows the wisdom of the founder." Bruce, 530.

[10] David Lonsdale, *Eyes to See, Ears to Hear: An Introduction to Ignatian Spirituality* (Maryknoll, NY.: Orbis Books, 2000), 132-133.

[11] Joseph N. Tylenda, S.J., intro, trans, and commentary, *A Pilgrim's Journey: The Autobiography of Ignatius of Loyola*, revised ed. (San Francisco: Ignatius Press, 2001), 183-186.

non-existent; plagues were a regular feature in towns and cities, and hospitals were places to avoid. Many novices never returned from such an experience either because they died or considered the life of a Jesuit too hard. A final test of endurance was also the month-long pilgrimage, where the novice was expected to go from one point to another without money, seeking alms for his existence. Ignatius writes that the novice will "grow accustomed to discomfort in food and lodging. Thus the candidate, through abandoning all reliance which he could have in money or other created things, may with genuine faith and intense love place his reliance entirely in his Creator and Lord."[12] Through the *Exercises*, hospital work, and pilgrimage, the new member formalized and identified in the united experience of being a Jesuit. "They were meant to help them capture for themselves the experience of the original band."[13] These activities proved to be a fierce testing ground to make sure that the "novice had the goods to be able to grow into the kind of Jesuit who could manage the tensions of Jesuit spirituality."[14]

This time of testing and training honed the discernment skills of the new member. It cemented their call, produced a sense of immediate obedience, and created and identification with the order. Such a formation helped discern mixed motives, taught self-awareness, increased the novice's prayer abilities, and improved decision-making by applying godly indifference from self and its attachments. It produced greater humility, helped experience freedom that poverty brings and taught how to be a follower.

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[12] Ignatius, *Selected Readings: Constitutions*, n.67. Lowney describes the pilgrimage this way: ""Each (trainee) was dispatched on a month long 'Christian man against the elements' pilgrimage. Trainees set out empty-handed, begging for food and lodging along the way, the challenge symbolic and unmistakable: be resourceful, mobile, creative, free of attachments, and operate independently." Lowney, *Heroic Leadership*, 145.

[13] O'Malley, *The First Jesuits*, 362.

[14] Barry and Doherty, *Contemplatives in Action*, 22.

The Tension between Prayer and Action: "Fruitful Labor"

The second tension within Ignatian spirituality is one between prayer and action. For Ignatius, the Jesuit should be one who is like a race horse "chomping at the bit to go all in the race for union with God."[15] He thought that a too intense inward focus limited one from getting out into the world. Clearly, Ignatius wanted his people to be "men for others."[16] but also have the ability to discern God's unique purposes for their life. Jesuits, therefore, were to walk between the tension of coming to God and going to men. The Jesuit's own spiritual health and that of those they ministered to must go hand in hand. For the Jesuits, two major spiritual disciplines balanced the being and doing: the *Spiritual Exercises* and the twice daily prayer of examen.

A particular significant aspect to the *Exercises* was the format of the month-long retreat. The retreat setting enabled two things to happen. First, it created an atmosphere of silence and solitude which was so necessary in empting the retreatant of his false self and preparing the ground for God to work in his heart. It helps in "maintaining a healthy perspective . . . the radically simplified environment discourages inner clutter. . . when we have slowed down, we are able to look at ourselves and smile at our pitiful constructs. Our humility is restored."[17] This time also allows God to help people reevaluate their discipleship so as to see more clearly the course corrections God wants them to make and to seek out renewed or new directions for ministry. The silence and solitude of a retreat setting is an immense help in this search.

Therefore, the *Exercises* are meant to be used with an experienced spiritual director who can quietly pray through with someone the decisions needed. Spiritual direction helps keep the tension between prayer and action because the focus of such

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[15] Barry and Doherty, *Contemplatives in Action*, 26.

[16] Barry and Doherty, *Contemplatives in Action*, 27.

[17] Margaret Guenther, *Holy Listening* (Cambridge, MA.: Cowley, 1992), 13.

direction is "experience not ideas."[18] "Spiritual direction helps people pay attention to God's call to them and respond with a life of prayer, obedience, holiness, service, and love."[19] With such training, Jesuits were able to adapt and flex in ministry when they served by themselves on the field. At times, the *Exercises* would be taken later in mid-life when facing some question or crisis. "After Jesuits had been out working in the field for years, they were reeled in . . . for some midcareer self-reflection. . . . officially called *tercer probación*, 'third testing' but early Jesuits also called it their *escuela del afecto*, loosely, their 'school of the heart.'"[20]

Secondly, twice daily examen helped increase personal discernment. The point of the examen of conscious is to see oneself more clearly in light of God's presence and workings in daily life. It involves reflecting and reviewing one's day asking God "to bring to mind attitudes, actions, and moments when you fell short of exhibiting the character of Christ or the fruit of the Spirit."[21] One asks God for spiritual insight by listening deeply to the workings of God in our life and for the power of the Spirit to confess and change. Many find journaling an excellent way of recording and meditating such confessions. The daily prayer of examen therefore is "such a valuable part of any genuine Christian spirituality. It fosters a habitual and on-the-spot sensitivity to the ways of the various spirits work in all the events of our lives."[22] This in itself produced something the Jesuit's were especially known for: good judgment – learning from one's mistakes.

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[18] David G. Benner, *Care of Souls* (Grand Rapids: Baker, 1998), 195.

[19] Benner, *Care of Souls,* 195. It must be noted that early on in the Society, the delicate role of the spiritual director for the *Exercises* was acknowledged by careful attention over selection of directors. However, over time, their quality generally declined. See O'Malley, *The First Jesuits,* 131-133.

[20] Lowney, *Heroic Leadership,* 102-103.

[21] Ruth Haley Barton, *Sacred Rhythms: Arranging Our Lives for Spiritual Transformation* (Downers Grove: IVP, 2006), 101.

[22] Thomas Green, S.J., *Weeds Among the Wheat* (Notre Dame, IN.: Ava Maria Press, 1984), 149.

Reflection on what one had done, on how it had succeeded or failed, on how one was being led by God in one's ministry and in one's general 'way of proceeding' was consistently enjoined upon them as members of the Society. The most obvious occasion for such reflection was the examination of his conscience that the Jesuit scholastic was to make twice daily.[23]

The tension between prayer and action was balanced for a Jesuit by the practice of the *Spiritual Exercises*, the prayer of examen, silent and solitude retreats, daily confession, with additional practices such as fasting, spiritual readings at meals, daily mass, listening to the Word in sermons and lectures, and finally, acts of mercy. Also a novice was involved in ministry from the start, gaining valuable life experience even before he became a full member of the order.[24]

The Tension between Companionship and Mission: "Friends in the Lord"

A third tension for a Jesuit is the tension between companionship and mission. The first companions had developed a deep affection for one another, a tension that withstood the strains that are common to differing personalities and nationalities. Ignatius never lost touch with those that surrounded him. He once told his fellow member: "I will yield to no creature on the face of God's earth in my love for you."[25] Ignatius counseled his Jesuits to govern according to the principle of love rather than fear, using "all the love and modesty and charity possible" so that teams could thrive in environments of "greater love than fear."[26]

Ignatius recognized that love for his fellow members could unite them together

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[23] O'Malley, *The First Jesuits*, 81.

[24] For fasting see O'Malley, *The First Jesuits*, 342; spiritual readings, O'Malley, *The First Jesuits*, 358; listening and preaching of the Word, O'Malley, *The First Jesuits*, 15, 100, 109; acts of mercy, O'Malley, *The First Jesuits*, 167; involvement in ministry from the beginning, O'Malley, *The First Jesuits*, 79-80.

[25] As quoted in Martin, *The Jesuits*, 168.

[26] Ignatius, *Selected Readings: Constitutions* no. 667, 310. It is interesting to note, however, that nowhere in the Constitutions is the word community used, reflecting the awkward tension between companionship and apostolic mission. Cf. Barry and Doherty, *Contemplatives in Action*, 34.

much more than a rigid command structure. Love is also intimately bound up with obedience. Jesus said, "Whoever has my commands and obeys them, he is the one who loves me" (John 14:21). This love is not a coercive love. Jesus is not saying, "If you loved me, you would obey me." Rather, "he is teaching that obedience and love go together because love alone stays to find a way to obey."[27] As David Benner says, "we become love only by surrender and self-sacrifice . . . without love, will becomes mechanical and loses its spontaneity . . . without love, will makes us boringly predictable and devoid of vitality."[28] Love and friendship united and fostered obedience among the early Jesuits.

Ignatius seemed to understand from the beginning how important, yet how difficult it would prove to keep this sense of love and unity among intellectually alert, strong-willed, ambitious young men as they joined the ranks of the society. Such men "if not motivated by love for one another, could easily be at loggerheads with sad consequences for the apostolic efforts for the society."[29] The main question therefore was how to keep this unity among fellow Jesuits when they were being dispersed throughout the world? This question remains one of the most significant one facing missions today. The separation by geography takes it toil on love and unity, upon followership and submission.

The Society of Jesus, whose very name reflects the companionship with Jesus and with one another, sought to build community through their schools, which enabled most Jesuits to set up a mini-communities and small groups for spiritual nourishment. By about 1555, most Jesuits lived in colleges which was typically composed of about a dozen members or so. This allowed individual members to continue in their apostolic

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[27] Dallas Willard, *The Spirit of Disciplines* (San Francisco: Harper & Row, 1988), 251.

[28] David G. Benner, *Desiring God's Will* (Downers Grove: IVP, 2005), 36, 49.

[29] Barry and Doherty, *Contemplatives in Action*, 35.

mission within a community of trusted friends, connecting them together in regular gatherings and by helping them grow together in loving God and doing his will.

Many of these small groups were multicultural in origin. The Jesuits not only sent their own people out, but developed members within the culture they lived in. "Their equalitarian, world-embracing vision enabled Jesuits to create teams that seamlessly blended recruits from European nobility, the world's poorest families, and most everything in between."[30] For example, Jesuits working in China had nationals from half a dozen countries and were the pioneers in multinational teams.[31] Somehow these teams, despite normal relational tensions, stayed together for the long-haul. The Jesuits realized that individuals perform best when they are respected, valued, and trusted by those who genuinely care for their well-being.

Another aspect of the heart unity that Ignatius so desired among his members was a commitment to open communication based upon mutual love and submission. For him, several means were used and became characteristic of such an attitude: selectivity of candidates, openness with superiors especially in regards to one's inner life, expulsion of those who are divisive, obedience to one another, union with God, and frequent communication by letter.[32] He insisted upon a commitment to God and mutual submission as a means to safeguard unity. Such love also drives action. "It seems clear that Ignatius wanted Jesuits to love one another, to be friends in the Lord. However, this is precisely a friendship in the Lord who has a mission to accomplish in this world."[33] The key to keeping this unity and staying on track with mission was a

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[30] Lowney, *Heroic Leadership*, 32-33.

[31] Lowney, *Heroic Leadership*, 33.

[32] Barry and Doherty, *Contemplatives in Action*, 36. Cf. Because of Ignatius' insistence on regular correspondence and reports, Jesuit missionaries have left an unparalleled record of their activities across the globe.

[33] Barry and Doherty, *Contemplatives in Action*, 37.

commitment to obedience. "For one who truly lives under obedience is fully disposed to execute instantly and unhesitatingly whatever is enjoined him, no matter to him whether it be very hard to do."[34] Ignatius strongly reinforced this commitment to obedience in the *Exercises*: "To maintain a right mind in all things we must always maintain that the white I see, I shall believe to be black, if the hierarchical Church so stipulates."[35]

Love united the hearts of Jesuits into a community of like-minded missionaries and then drove them out to serve one another in mutual submission and total obedience. Love kept the doors of communication open and was ultimately the means for every success they accomplished in their apostolic calling.

The Tension between Obedience and Learning from Experience: "To be Inwardly Free"

The fourth tension is between the core obedience of a Jesuit and the need for flexibility on the field. This is the creative balance between obedience and discernment of the spirits. It comes to the center of the followership crux in missions. How to follow leadership who may not be quite aware of the problems and opportunities far removed geographically and experientially from the home office.

Ignatius supported a strong view of blind obedience. He was a trained military man who placed a special emphasis for his society upon a full vow of obedience to the pope. In his own life, he encountered times where he disagreed with his leadership and yet willingly submitted to a different decision than the one he wanted.[36] So, what is

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[34] Jules J. Toner, S.J., "The Deliberation That Started the Jesuits," *Studies in the Spirituality of the Jesuits* 6, no. 4 (June 1974): 204.

[35] Ignatius of Loyola, *The Spiritual Exercises and Selected Works,* ed. George E. Ganss, S.J., (New York: Paulist Press, 1991) Note 365, Rule 13, 126.

[36] For example, when in Jerusalem on his pilgrimage, he was ordered by the Franciscan provincial on threat of excommunication to leave the holy land even though he believed God had called him to spend the rest of his life helping souls there. He concluded that he should go. Cf. Ignatius, *Autobiography,* 99-100.

surprising is that Ignatius should also place such an emphasis on individual discernment and lifelong experience. This mature self-awareness in an individual is what might be called in Ignatian spirituality the Jesuit "flexibility" or "ingenuity."[37] The Jesuit missionary needed to be a person under authority and yet, also one full of creative flexibility, willing to let go and move on as led. Ignatius described the ideal Jesuit as "living with one foot raised" – always being ready and willing to go and serve wherever emerging opportunities were happening.[38] The key to understanding this tension is its' call toward the freedom inherit in true submission. The spiritual discipline of submission actually leads to freedom and flexibility in life. "When we realize that God is God, and we are not, we experience peace and release. In our submission and obedience, we discover freedom."[39]

Ignatian spirituality realizes this there is a tension however in the commitment to submit to authority and yet also the freedom to have flexibility in mission. The genius of the Jesuits was that they were able to balance this tension and not get stuck in it. Beginning with the *Exercises* themselves, the Jesuits were constantly advised in all their ministries to adapt what they said and did to the times, circumstances, and persons. Such practical flexibility allowed Jesuits to be mobile and obedient at a moment's call. The fourth vow to the pope, captured the essence of this desire by cultivating indifference.[40]

Jesuit indifference meant "they were quick, flexible, open to new ideas" because

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[37] Cf. Lowney's chapter seven: "How Ingenuity Sparks Innovation, Creativity, and a Global Mindset" in Lowney, *Heroic Leadership*, 127-168.

[38] Lowney, *Heroic Leadership*, 29.

[39] Reggie McNeal, *A Work of Heart* (San Francisco: Jossey-Bass, 2000), 150.

[40] The vow is basically a "special obedience to the sovereign pontiff regarding missions." McNeal, *Work of Heart*, 298.

they were free "from attachments to places and possessions which could result in inappropriate resistance to movement or change."[41] Such indifference allowed the Jesuits to let go of the structural forms of the church and be much more functional in their approach to their ministries. They saw themselves much more as workers in the "vineyard of the Lord" and "gave themselves as much emphasis to the reciprocity of relationship among all members as they did to management from the top down."[42] So, relationships not structural hierarchical forms of leadership helped create and sustain this sense of indifference. The end result was a self-awareness, a cool, rational detachment "that became second nature to every Jesuit . . . it was a trait that everyone noticed."[43]

In some ways this tension seems to be inevitably built into the nature of Ignatian spirituality itself because "it involves on the one hand a commitment to the Church and a high regard for its leaders and its magisterium, and on the other hand a commitment to personal discernment and decision-making."[44] So, to relieve this tension, spiritual discernment balances assuming too much autonomy of the individual against the submergence of the individual to the community. The biblical perspective on the human being and community highlights a certain dynamic interplay between the individual and the collective. "When it comes to discernment, we realize that we do not know the voice of Jesus and the witness of the Spirit if we are lost within the community. . . we must be alone . . . however, . . . discernment requires a healthy measure of self-distrust, and it is

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[41] Lowney, *Heroic Leadership*, 31. Ignatius, himself, set the supreme example of the kind of indifference he wanted every Jesuit to have. He was once asked by a colleague how long he would need to recover if the pope was ever to disband the society, his response made it into Jesuit lore: "If I recollected myself in prayer for a quarter of an hour, I would be happy, and even happier than before." Lowney, *Heroic Leadership*, 118.

[42] O'Malley, *The First Jesuits*, 298.

[43] Martin, *The Jesuits*, 180.

[44] Lonsdale, *Eyes to See, Ears to Hear*, 183.

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in the community that helps us to see ourselves truthfully."[45] This type of discernment

must then be acquired through an accurate assessment of oneself, one's community

and one's God. For a Jesuit this was experienced through the practice of the *Exercises.*

Jesuit obedience to authority must also be seen in the context of Jesuit

governance and the account of individual conscience. At least once a year, each Jesuit

was called to open his heart to his superior. He is asked to put all his trust in his

superior and to hold "nothing exterior or interior hidden from" them and "to be informed

about everything, so that the superiors may be able to direct then in everything along the

path of salvation and perfection."[46] Spiritual Direction was the art which balanced the

tension between community and individual, and where relationship, not policy, dictated

the means from superior to Jesuit. This is submission and obedience lived out

practically in an organization because from the very beginning novices "learn how to talk

about matters of the heart with their novice director."[47]

Summary of Ignatian Spirituality

Ignatian spirituality is complex, demonstrated by the tensions it creates within an

individual and the community. However, it is these tensions which make it so alive,

creative, and productive. The Spirit is alive and free to blow where he will. But, what

makes it all work is the Ignatian training and dependency upon self-awareness, deep

reflection, and a real commitment to follow where the Spirit does lead. To develop this

attitude into a second-nature, spiritual practices were instituted, such as the *Exercises,*

the "school of trust" of pilgrimage and works of mercy, daily prayer of examen, retreats,

silence and solitude, spiritual direction, community and friendship, annual heart-sharing

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[45] Gordon T. Smith, *The Voice of Jesus: Discernment, Prayer, and the Witness of the Spirit* (Downers Grove: IVP, 2002), 210.

[46] *Constitutions* 551 as quoted in Barry and Doherty, *Contemplatives in Action*, 46-47.

[47] Barry and Doherty, *Contemplatives in Action*, 72.

with superiors, and special vows of obedience. These spiritual formation practices produced a person with great flexibility and breadth and depth because it addressed the fundamental relationship of following God and others. Ignatian spirituality encourages and stimulates close personal and affective attachment to the person of Jesus. Finally, it provides the means for each one to learn to find God in all things, responding in submission to the circumstances and people in one's life. This is the bedrock of followership and the seeds of holiness and discipleship.

Spiritual Formation Practices of the Renewed Moravian Church – Herrnhut

Dallas Willard claims that following Jesus is not adopting his life-style when one is only on the spot; but to live as Christ lived, one must live as he lived his whole life.[48] No community defines this kind of living better than the Moravian Brethren movement at Herrnhut, Germany under Count Ludwig Van Zinzendorf. Such intimacy with Jesus, enabled them to take on the nations for God. Moravian spirituality focused upon four hallmarks which were derived from their pietistic background but was lived out uniquely according to this single-minded devotion of a truly committed community. The four hallmarks are: inward, experiential Christianity; tolerant irenic Christianity; visible Christianity; and finally, active Christianity.

Inward, Experiential Christianity: distinct and personal Christ-centered conversion

Zinzendorf consciously rejected the shallow and politicized concept of church in the eighteenth century. At the center of Moravian spirituality is what Zinzendorf called *herzens-religion,* the religion of the heart: a deep, personal and intimate knowledge of Jesus Christ as savior and friend. The pietistic influence upon Zinzendorf and the Moravians led them to be guided in their life of faith by principles and formulas that kept

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[48] Willard, *Spirit of the Disciplines,* 5.

them on the straight and narrow. However, the Moravian commitment to such spiritual formation was always based upon the belief that the Holy Spirit is free to act as he wills, and as such it is the relationship to God, not techniques that informs one's spiritual life. True conversion resulted in being born again in Christ and was the goal of all religious efforts.

The true church of Jesus Christ, according to Zinzendorf, was therefore the invisible body of believers, scattered among the visible denominations. The diaspora that he understood was not so much a geographical setting, but the fact that God had placed his heart-religion as a remnant scattered in each and every Christian tradition. So, for Zinzendorf, the call of Moravian missions was to be uprooted pilgrims who saw as their vocation, one of itinerant evangelism.

Herrnhuters were on the march as they went out singly, or in twos, or in greater groups, looking for like-minded Christians and forming small communities within communities. The spirituality of the Moravians could declare that "one drop of love was worth more than a sea of knowledge"[49] and so true conversion was the touch-stone of faith, not orthodoxy. Therefore, they only divided men into converted and unconverted and such understanding produced the passion to go out into the world for Christ. The German word, *gemüthlichkeit*, which can be understood as "the expression of mind educated by heart" was the term used to describe such characteristic zeal for men's souls by the Moravian missionaries.[50]

To promote such heart religion, the Moravians practiced three understandings. First, the issue of submission to authority was understood as a foundational element of

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[49] A.J. Lewis, *Zinzendorf: The Ecumenical Pioneer* (London: SCM Press, 1962), 23.

[50] James Henry, *Sketches of Moravian Life and Character* (Philadelphia: Lippincott, 1859; repr., Ann Arbor, MI.: University of Michigan Press, n.d.), 303.

all diaspora communities.[51] Zinzendorf, himself, would proclaim as his abiding desire to "submit in all things to God's will."[52] However, this submission still allowed for community dialogue and differing opinions. But the basis of all submission was to the Lord and the motivation was not from duty but out of love. Zinzendorf's and the Herrnhuters were shaped by a Johannine theology which saw the love of God in Christ as basic to their missionary zeal and willingness to submit in all things for the sake of the conversion of many.[53]

Second, the Herrnhuters formed spiritual accountability small groups to help each member in their spiritual growth. At the most basic level, virtually every community member was part of a same-sex group of about three people, know as a "band." The bands met regularly (some daily) for prayer, encouragement, fellowship, accountability, and confession. Zinzendorf's diary for 1727 shows that no one was exempt from such meetings: "July 12: David Nitschmann and Christian David were at my table. We took stock of ourselves and told each other what yet remained to mar the image of Christ. I let them tell me first what I lacked and then I told them what they lacked."[54]

Then, for larger opportunities of prayer and worship, the people gathered together in larger groups known as "classes." These bands and classes would later evolve into the "choir" groupings which tied accountability and worship into a more formal system. Whatever the final form of such small groups, it is clear that they had a

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[51] There were three steps in traditional Brethren discipline, regardless of one's station in life: 1) the sinner was privately admonished, 2) he was rebuked before the elders and excluded from communion until he repented, 3) he was denounced before the whole community and banished from fellowship. Cf. J.E. Hutton, *A History of the Moravian Church* reprint (n.p.: Bibliobazar Press, 2006), 73.

[52] Janet and Geoff Benge, *Count Zinzendorf: Firstfruit* (Seattle: YWAM Publishing, 2006), 163.

[53] J. Taylor Hamilton and Kenneth G. Hamilton, *History of the Moravian Church: The Renewed Unitas Fratrum 1722-1957* (Bethlehem PA.: Moravian Church of America, 1967), 159.

[54] John R. Weinlick, *Count Zinzendorf: The Story of His Life and Leadership in the Renewed Moravian Church* (Nashville: Abingdon, 1956), 91.

profound effect upon the community at Herrnhut. "The unrestrained atmosphere of these congeniality groups served both as a confessional and means of maintaining community discipline and morale."[55] Zinzendorf, himself, said that "the Brethren church would never had become what it was" without the development of such small groups.[56] One of the interesting developments of these bands, was the fact that membership in them were quite fluid, with people moving from one group to another until they were fairly well acquainted with one another and friendships were developed on many different levels. Such groups fostered mutual submission producing both growth in love for Christ and one another as well as safeguards against error and the arrogance that comes out of living in isolation.[57]

Finally, the third spiritual practice which promoted such heart religion, was the practice of spiritual direction. Actually, spiritual direction is strongly related to the small group experiences of Herrnhut. Spiritual direction cannot emerge from institutions because such direction can only happen in relationship between the director, directee, and the Holy Spirit.[58] The Moravians practiced spiritual direction in two ways: 1) the use of "speakings," and 2) spiritual direction through letter writing.

Speakings was derivative from the small groups which was the Brethren's characteristic method of the cure of souls and from the practice of the Lord's Supper. At Herrnhut, communion was first practiced just four times a year, but in 1731 this moved to monthly celebrations. Before every service, the elders and their helpers (most who were

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[55] Weinlick, *Count Zinzendorf*, 84.

[56] Lewis, *Zinzendorf*, 55.

[57] It could be argued that it was the small groups and choir system which ultimately led Zinzendorf and the Brethren back from doctrinal and relational error during the "shifting time."

[58] See Simon Chan, *Spiritual Theology*, (Downers Grove: IVP, 1998), 236-237. Chan states that for spiritual direction to be possible a radical understanding of the church as *ecclesiola in ecclesia*, a small church within a larger church. This is exactly what the Moravians developed with their bands, classes, and choir systems.

small group leaders) conversed privately with each member of their small groups to determine whether each could willingly take part of the communion service. This became known in Moravian circles as "the speakings."[59] The speaking time was a sort of interview which consisted of "a mutual interchange of Christian sentiment, without" necessarily " the exaction of any confession of past transactions."[60] The spirit of such times was in keeping with mutual faith, hope and love for one another.

A second form of spiritual direction was the encouragement of journaling and letter writing. Zinzendorf, himself was a prodigious letter-writer and journaler. Due to the rapid spread of the Moravians and Herrnhut models across the globe, personal contacts were aided and followed up by a vigorous program of correspondence. The Herrnhut diary of February, 1728, for example, reveals that there were at times a hundred or more letters on hand.[61] Often, these letters were read before Sunday services or in conjunction with special prayer services and eventually, they became part of the Saturday "Congregational Day" services held once a month.

These letters "made a deep impression upon the people "and moved many to greater prayer, spiritual growth, and commitment to service. It was recorded that such letters were a "genuine sign of moral health" because they "fostered broadness of mind, and put an end to spiritual pride."[62] The Herrnhuters heard firsthand what God was doing around the world and knew that they stood with many around the world for Christ and his kingdom..

"No group in the history of Christianity has taken this aspect of conversion more

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[59] It has long been noted that this practice, along with general subordination to superiors, and allotted hours of worship has been regarded by some as bearing a strong favor of the Roman Catholicism. For a discussion of the differences however see Henry, *Sketches of Moravian Life and Character,* 43-44.

[60] Henry, *Sketches of Moravian Life and Character,* 128.

[61] Weinlick, *Count Zinzendorf,* 89.

[62] Hutton, *History of the Moravian Church,* 203.

seriously than the Moravians."[63] Motivated by a genuine desire of to see converted disciples of Christ inspired the Moravians to care earnestly for their world for which Christ died. They became pioneer missionaries, willing to risk greatly, going where others dared not go either out of fear or indifference.

Tolerant, Irenic Christianity: Unity in all secondary matters

Based upon a belief upon the headship of Christ, the Moravians were moved to seek unity of the heart upon as much as they could with others, and especially if such matters were deemed secondarily in nature. For the Moravians, if Christ was central, then whatever plans, programs, and personalities existed, they did not become the spotlight of life and ministry. Relationships in Christ became the lifeblood of their hearts and service   When one's ministry and life is hid in Christ, then there is not the temptation to assert or seek public recognition. Submission to Christ is the rule. "When the heart of the leader and every member of the team is pursuing intimacy with Christ as a personal and daily priority, then cooperation will be a natural by-product of life together in ministry."[64]

Unity was based upon their commitment to community and friendship. Communal life and the themes of personal integrity, the importance of relationships, and the good of the community was at the center of what it meant to be a member of Herrnhut. What the Herrnhuters knew was that no one could journey alone, much less grow in the pursuit of spirituality and God's mission and in a spirit of and commitment to mutual submission , God worked.

The Moravians at Herrnhut chose a life-style which might today be considered impractical for their community was centered around the dual themes of worship and

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[63] Gerald Sittser, *Water from a Deep Well: Christian Spirituality from Early Martyrs to Modern Missionaries* (Downers Grove: IVP, 2007), 243.

[64] Stephen A. Macchia, *Becoming a Healthy Team* (Grand Rapids: Baker, 2005), 23.

mission. Herrnhuters breathed in a rhythm of worship. Every day began with singing at sunrise in a short service known as the "morning blessing." At eight in the morning and at eight at night, the community met together for worship, prayer and Bible reading. The central feature of these meetings was music. This worship climaxed on Sundays with the whole day almost taken up with various worship services.[65] Worship allowed the community to recover focus and return to their center, Jesus Christ. It allowed Herrnhut to put everything into proper perspective. Singing was second nature to the Moravians, for they believed strongly in the scriptural admonition to "sing and make melody in your heart to the Lord" (Eph 5:19). "Singing underscores more strongly than any other act of worship our life in Christ as one community."[66] It is also interesting to note that Watchman Nee connects submission with worship when he says that "as soon as obedience is absent, worship is lost."[67]

The community life was also based upon a true commitment to mission which meant that whatever one's social class or lifestyle, every member shared the same food, lifestyle, and initially rather basic accommodation. An economic system was developed that expected every person to contribute to global missionary work – either by going or sending. This system consecrated manual labor by elevating it to a position of religious duty. "As the aims of the whole people were concentrated upon one purpose, that of first seeking their own chasteness of life and thence setting out upon the apostolic mission of mankind, labor enjoyed its dignity, and the trades, occupations, and professions of all were sanctified, and received the benedictions of prayer and song."[68]

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[65] A typical Sunday would be 5:00 AM singing, 6-9:00 AM small group meetings, 10:00 AM children's hour, 11:00 AM worship service, 3:00 PM repeat service of the morning, 4:00 PM second worship service, 8:00 PM evening service, 9:00 PM singings bands marched around the village.

[66] Chan, *Spiritual Theology,* 118.

[67] Watchman Nee, *Spiritual Authority* (New York: Christian fellowship Publishers, 1971), 98.

[68] Henry, *Sketches of Moravian Life and Character,* 44-45.

To the Moravians, this system was not heavy, but seen as a "labor of love."

Social patterns were organized around communal living such as the Single Brethren's and Single Sisters' houses, where dormitory living was for age and sex groupings.[69] After the rise of the world-wide mission focus, the advantages of such groupings became more obvious. "It gave to Moravian missionaries, even to those with families the freedom of movement second only to the celibate missionaries of Roman Catholicism. They could rest content that their children were in devoted hands."[70]

The spirit of unity was also propagated in the community by elevating not only physical labor and work to an elevated status but also the laity and especially women. The Herrnhuters were intentional about offering a full range of opportunities to persons of all stations in life, of both genders, of all ethnic backgrounds. With their focus on communal living, it was natural for them to practice the "one anothers" of scripture. Rather than in today's church where many see a disconnect between an "every member ministry" strategy and the actual rather limited contribution of the laity; the community at Herrnhut was lived out by every member but not as a tacked on activity to an already crowded life. The priesthood of all believers honored spiritual gifting and grace-filled living.[71] In regards to vocation and calling, there was no sacred or secular at Herrnhut.

Women were especially honored in a variety of roles including leadership ones. The division of self-led single-sex groups meant the development of a formidable body of

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[69] Henry, *Sketches of Moravian Life and Character*, 109. As to the point of whether the Moravians practiced an early form of communism, this was not rue for they did believe in private property. Hutton comments on the Brethren community in Liverpool when his ancestor, James Hutton, was questioned on this by the Earl of Shelburne: "'Does everything which is earned among you,' said the Earl, 'belong to the community?' 'No,' replied Hutton, 'but people contribute occasionally out of what they earn.'" Hutton, *History of the Moravian Church*, 281.

[70] Weinlick, *Count Zinzendorf*, 85.

[71] Zinzendorf had studied the passages on spiritual gifts such as Romans 12:6-8 and 1 Corinthians 12:4-11 and "he believed that laymen should be given the opportunity to exercise these gifts by having an active part in church affairs." Cf. Weinlick, *Count Zinzendorf*, 103.

female leaders, despite existing in an age where male dominance in society existed at almost every level. It is true that Herrnhut had no developed philosophy of gender, nor in any way attempted to challenge cultural norms. But they did insist "that both men and women were equally in receipt of Christ's mercy on the cross. It naturally followed, then, that both should give their lives to serving God to the fullest possible degree."[72] Women were encouraged to respond to the calling and gifting of God in missions. In Zinzendorf's own personal life, his choice of his wives, first the Countess Erdmuth Dorothea, and then his second wife, Anna Nitschmann, were based as much on ministry commitments as anything else. This is not to say that Zinzendorf did not love his wives as a husband, but that he valued them also for their ministry, calling, vision, and gifts.[73]

Finally, Zinzendorf sought unity not only within the Herrnhut models of community life but also outside the Moravian communities. He was way ahead of his time in the development of the "tropus" idea which was based upon the idea of unity in diversity. Zinzendorf viewed the denominational system within Christianity as a "tropus" or training camp, which existed to train the believer in various essentials for the faith. As such, the existence of these various different groups was not a bad thing. In fact, each contributed a unique contribution to the church at large: for example, one had a rich tradition of liturgy, another a passion for prayer, or another a strong mission focus.

However, Zinzendorf did believe that these various groupings could better serve Christ if they came together in unity as a functioning whole. The basis of such unity would not be complete agreement on doctrine or expression of faith, because these according to Zinzendorf were formed as a God-given diversity. Rather, the unity of each of these the various groupings would be based upon their desire to mutually submit not simply to one another on a human level but due to the leadership of Christ as head of

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[72] Phil Anderson, *Lord of the Rings,* (Ventura, CA.: Regal Books, 2007), 101.

[73] Cf. Henry, *Sketches of Moravian Life and Character,* 82.

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the church universal.[74]

Though both controversial in its' own time as well as not fully practical, the tropus idea did demonstrate Zinzendorf's operational policies. He sought to unite and not divide. He centered on the main things of the Christian faith. He believed in submitting where he could. He sought to lead and follow, as an ecumenist, on the basis of love of Christ. For Zinzendorf, "unity and mission are inseparable."[75] To be a Christian, united one with the global enterprise and involved all in Christ's mission to the world. For the Moravians, such unity was fostered by a commitment to community, to worship, and to the honoring of the laity including women.

Visible Christianity: Prayer and the Word

True to their pietistic roots, the Moravians broke new ground in their commitment to prayer and to the Word. Though there could be an attitude of anti-intellectualism about their faith, still there was a genuineness which moved them beyond a self and into the world.

First, they had a firm commitment to the Word. People sat under active and strong preachers and teachers. This included a theological seminary that Zinzendorf established at Herrnhaag in 1739, the *Seminarium Augustanae Confessionis*.[76] The religious education of children was a unique blend of a teacher expounding upon a biblical text to students and then the students sang about the relevant passage from their hymn book. "'To read the Bible is a blessing and a happiness,' wrote Zinzendorf. In it, 'the Saviour of Mankind in Person, after the most exact resemblance is to be found.

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[74] Zinzendorf's phrase was, *original religion des Heilands*, "the authentic religion of the Savior." Cf. Hamilton and Hamilton, *History of the Moravian Church*, 102.

[75] Lewis, *Zinzendorf*, 61.

[76] Hamilton and Hamilton, *History of the Moravian Church*, 69.

. . . The Bible is and remains . . . our Rule *circa removenda* against which, and against the Spirit whereof, no one must dare to plead for anything.'"[77] Zinzendorf recognized the need to have the Bible in the language of the people, including foreign mission fields. He was a prodigious translator himself, and the Moravians did pioneering work in many national languages for the translation of the Bible.[78]

Two additional practices which eventually became codified into one were unique to the Moravians: the daily watchwords and the daily readings. What started out as a quaint and endearing custom of singing a hymn and reading a daily watchword (a biblical verse for the day) at the breakfast table evolved into an annually published small manual, containing texts from the Old and New Testament, for every day, with each text coupled with a hymn. Each person was encouraged to reflect upon these verses all day long and so, the *Losung* became the forerunner of the many modern daily devotional guides found in today's evangelical circles. It is used by some 1.5 million people still, being translated into 50 different languages.[79]

In general, such a daily framing around the Bible gave the Moravians a strong basis of continued comfort and peace. The same could be said for another spiritual discipline that the community was noted for: 24/7 prayers. The recovery of prayer in the lives of God's people is essential to any healthy spirituality and godly followership, for it is the "pivotal action in the Christian community."[80] Prayer is the link between love and action. It provides the basis for one's action. It puts one into the dynamic of God's holy work in the world. The Moravians profoundly experienced this through their prayer

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[77] Lewis, *Zinzendorf*, 176-177.

[78] Lewis, *Zinzendorf*, 177.

[79] Anderson, *Lord of the Rings*, 91. The German word, *losung*, signified a daily "watchword" or password which was used as a daily rallying cry among the Herrnhuters.

[80] Eugene H. Peterson, *The Contemplative Pastor* (Grand Rapids, MI.: Eerdmans, 1989), 42.

bands which focused on intercessory prayer for the world twenty-four hours a day, seven days a week. Such "hourly prayer" was totally devoted to supplication and intercession and were not to be used for prayer for oneself. People were told that they had another 23 hours a day to pray for their own needs.

Such prayer continued for one hundred years and marked the heyday of the Moravian missionary movement when missionaries were sent out to the farthest corners of the globe. Deep intercessory prayer for one another led to the ability to totally submit in love and truth both to God and to one's leadership. This rhythm of the Word, prayer, and worship was cemented by the celebrations of what the Moravians called their love feasts. "Zinzendorf was convinced that in the field of liturgical experiment and revision there lay a path to the recovery of belief in and experience in the unity of the Church."[81]

The Moravians believed that Christians had something to sing about and they made a pioneering contribution to the development and spread of congregational singing, music, and celebration in the life of the eighteenth and nineteenth century Protestant Church. Even missionaries were not exempt as "every minister and missionary was expected to be able to turn a verse or start a chord."[82] The basic celebration in church life was the "congregation day," which was held once a month and was an opportunity for both fellowship and a chance to hear news from friends and relatives who were not able to come to Herrnhut every week. The gatherings were filled with music and singing (as were most days in Herrnhut).[83]

However, holidays were especially joyous occasions and special rituals became

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[81] Lewis, *Zinzendorf*, 161-162.

[82] Lewis, *Zinzendorf*, 164. This tradition continued well into the twentieth century evangelical church as evidenced by the writer's experience in the 1980s when first raising support to go to the mission field. He was expected to preach and provide music at many smaller churches as a "good missionary" should.

[83] The instrument of choice in the Herrnhut musical tradition was usually the trombone! Cf. Anderson, *Lord of the Rings*, 102.

embedded in the Moravian traditions.[84] Of all the religious observances, that of the "Love Feast" is the most characteristic of the community.

> Another sign of moral health was the "Love-feast." As the Brethren met in each other's houses they attempted, in quite an unofficial way, to revive the Agape of Apostolic times; and to this end they provided a simple meal of rye-bread and water, wished each other the wish, "Long live the Lord Jesus in our hearts," and talked in free-and-easy fashion about the Kingdom of God. . . . in due time the Love-Feast took the form of a meeting for the whole congregation.[85]

Herrnhuters lived their faith visibly. They elevated the preaching and teaching of the Word not just from the pulpit, but also around their kitchen tables. They believed in prayer so much so that they prayed twenty-four hours a day. Celebrations and festivals expressed their joy of knowing Jesus intimately. Agape love-feast united their hearts one to another. To enter Herrnhut was to enter another world. Not always one of perfection in Christ, for there was always the danger of potential legalism and spiritual pride from time to time. But the Moravian Brethren's faith was not hidden under a bushel basket and instead was visible for all to see and experience for themselves.

Active Christianity: Service and Mission

The fourth and final characteristic of the spiritual life at Herrnhut was outward Christian service and mission. The leading Herrnhuters were people of action who believed that Christianity made a difference in their world. In some ways, Zinzendorf and the Moravian communities were an early form of the modern day mission board, for they were "parachurch" in design and intent. Following the 'church within the church" and the "tropus" models, Zinzendorf meant the Moravian church "to be a kind of religious order within the framework of Protestant Christendom, acting as a liaison between the rival sects by confusing its own outlines, and remaining always on terms with the religion

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[84] The Moravian Christmas Star is one such example. For a full description of the Christmas and Easter festivals see Henry, *Sketches of Moravian Life and Character*, 155-169.

[85] Hutton, *History of the Moravian Church*, 204.

of the country."[86]

He did not desire to form a new denomination, but to help each group itself preach Christ and to train up its own members. Zinzendorf said: "for the present the Saviour is manifesting His *Gemeine* to the world in the outward form of the Moravian Church; but in fifty years the Church will be forgotten."[87]

Therefore as a "parachurch / mission board" organization, Zinzendorf and the Moravians divided their work into five parts: 1) pastoral work in their communities, 2) home mission in caring for the poor and neglected living near them, 3) Christian education and the training of their children and youth, 4) medical work at home and abroad, and finally, 5) world-wide mission work.[88] Spiritual oversight over these works were entrusted to elders who were chosen by gifting and character and not by position. Keeping with the Moravian discipline and authority, leaders were not to lord it over others but to serve them and to intercede for them. With such oversight, members could commit themselves wholeheartedly to world evangelism. Cementing this commitment was a custom called the "Cup of the Covenant." It was first established by the Single Brethren House in 1729 and was based upon Luke 22:17. Like the disciples at the Last Supper, and as Jesus passed around the cup, saying: "Take this and divide it among you" in obedience to this command, a new missionary would make a covenant to be true to the Lordship of Christ.[89]

The Moravians also believed that the best way to minister was incarnationally

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[86] Lewis, *Zinzendorf*, 141.

[87] Lewis, *Zinzendorf*, 141. Gemeine conveyed the idea to Zinzendorf of a "Community of Jesus" – not unlike Ignatius' "Society of the Friends of Jesus." Cf. Hutton, *History of the Moravian Church*, 239.

[88] Hutton, *History of the Moravian Church*, 438-442.

[89] Hutton, *History of the Moravian Church*, 207. The celebrants of this custom would pass the cup from hand to hand and sing the following stanza: "Assembling here, a humble band / Our covenantal pledge to take / We pass the cup from hand to hand / From heart to heart, for His dear sake."

and as a community of servants they therefore became pioneers in modern tent-making ministries. The Brethren missionaries were "theologically untrained men who worked with their hands" and were not the kind "that Lutheran consistories would be likely to ordain before their departure."[90] However, this strategy freed missionaries to move with the Spirit and maintain themselves on the mission field. It produced in some ways a Protestant form of the Jesuit flexibility. However, it must be noted that this did not mean it was easy to become a Moravian missionary. "If it was difficult to become a member of the Moravian Church in the eighteenth century, it was still more difficult to become one of her missionaries. Only members of the Church were accepted; they had to volunteer; and Zinzendorf tested them with the shock of severest discouragement and delay."[91]

Zinzendorf also tested the potential missionary's call with a series of questions and interviews before the church as well as go through a series of training in the fields of medicine, geography, and languages.[92] Parallels can be seen in today's agencies which interview candidates and test them for linguistic and theological competencies. As well as a form of the deputation experience where a person's call to the field was tested.

The use of lots was also instrumental in setting aside potential candidates for missionary service. Though this practice of decision-making seems odd and borders on he cultic to modern minds, the use of lots was an established form of discerning the will of God for the Moravian Church for a century and half.[93] Because the Moravians had a strong belief in direct answers to prayer, the lot system was particularly attractive. If once the lot had been consulted, the decision was absolute and biding. "The prayer had

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[90] Weinlick, *Count Zinzendorf*, 120.

[91] Lewis, *Zinzendorf*, 89.

[92] Lewis, *Zinzendorf*, 90.

[93] At Herrnhut, the earliest documented use of lots was in early February of 1725, but had been part and parcel of the historic Unitas Fratrum Bohemian Church for many, many years before that and was common among Pietists in general. Cf. Weinlick, *Count Zinzendorf*, 71, 87.

been answered, the Lord had spoken, and the servant must now obey."[94] However,

during the shifting time, the use of lots became more reckless and eventually in 1889 all

reference to the Lot was stricken from church regulations.[95] The abuse of the lots over

the years does not take away from the early value of the practice. For the Moravians,

the use of the lots meant that it was not possible to control decisions. It is hard to

imagine decision-making being made in this manner in today's mission world, but is it

just as possible that today's simple rote forms of prayer or the authoritarian controlling

of decisions by autocratic leaders equally hinder the Spirit's authority just as much?

Summary of Moravian Spirituality

The ancient and renewed Unitas Fractrum, the Bohemian Brethren, the Moravian

Church, Herrnhuters, or simply the Brethren church, whatever name was current in the

long and distinguished history of the movement; this people of God, raised up by the

fiery, poetic, and ever-hopeful blood of the Slavic, and given over to the more reserved

but no less disciplined German population - spreading through the English-speaking

worlds of England and Ireland and finally to the fertile lands of Pennsylvania and

ultimately throughout the old and new worlds – was deeply formed through its own

community and spiritual formation practices. They formed their commitment to God

around the fourfold thrust of an inward and personal relationship to Christ, seeking unity

in that relationship with other believers, visibly revealing their faith, and serving Christ as

pioneering missionaries.

Spiritual disciplines helped unite the community and the community helped

empower spiritual formation. Submission to authority was a central tenant, letting go of

all things in order that Christ and Christ crucified be preached. Small groups which

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[94] Hutton, *History of the Moravian Church*, 206.

[95] Hutton, *History of the Moravian Church*, 429.

fostered mutual relationships kept people accountable to their spiritual growth. Either through one-to-one mentoring, letter writing and journaling, or in the small groups, spiritual direction was practiced and through it the heart religion of the Herrnhuters was promoted. Mutual submission was the norm through friendships and the rhythm of worship and singing, and through the fact that everyone no matter what one's social class or status, was committed to the same lifestyle to support God's work. Laity and women were respected for their spiritual and natural gifting and were encouraged to develop their ministry before the Lord. The Moravians broke new ground in their efforts at 24/7 prayer and daily reading of scripture. Festivals, love feasts, celebrations, and music reflected a joyful attitude. Finally, a commitment to world evangelism was so strong that it became a central focus of the life of the community. Moravians went throughout the world, to third-world countries and to wealthy lands, but in every case they had a desire to serve, suffer, and incarnationally represent the church universal. The Moravians went out from Herrnhut and its settlements, not as leaders but simply as followers, farmers, carpenters, tradesmen and housewives, who were willing to submit to a new group of people, a new culture, and a new language - all for the love of Christ.

Ten Recommendations for North American Mission Leaders

The North American Faith Mission Board is facing a world that is imposingly complex and global. It is caught in the influences of emigrational people movements, resurgent world religions, world economic crises, global terrorism, natural physical disasters, technological explosions, wars and injustice, population expulsions centering in massive numbers in urban settings, disproportionate wealth, pandemic diseases, and massive worldview shifts from modernity to postmodern and post-postmodern thinking. Missions must also recognize that the Church of Jesus Christ is globalized as never before, and as such, it shares with fellow members a parallel missional heart for all the

nations of the world. The anemic, fractured and often shallow church in North America is seen as a mixed bag by many believers living elsewhere in the world. It has huge strength and resources, but many fundamental structural flaws. Christians in North American for the most part are afraid to suffer, to face persecution or to sacrificially give. The evangelical tendency to minimize theology and move toward experiential encounters are opening the doors to "gracious universalism" and religious pluralism.[96]

In the next five years more missionaries will be leaving the field and retiring than in any other period in the history of missions. Wisdom and experience, wealth and resources must be transferred to the next generation of missionaries. New leadership must be developed to face the challenges of the 21st century. Many new missionaries coming into missions today seem to be hard-wired to endure suffering, but they also need the experience of lasting power.

In order to put flesh on this study, a mission forum group was designed and implemented to explore and interact with the spiritual formation practices of the Jesuits and Moravians. Out of this forum, ten recommendations to the modern North American Faith Mission Board was purposed and adapted as the suggestions found below. The mission forum was composed of nine people, chosen for their work in missions, diversity of experience, academic credentials, and areas of study involving leadership and training in missions.[97]

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[96] Bill Taylor and Steve Hoke, "The Global Canvas: How Your Story Fits into the Big Picture," in *Global Mission Handbook*, 27. Much of the above discussion is derived from Taylor and Hoke's article.

[97] The following nine people participated in a group mission forum to discuss these recommendations and then were followed up individually via e-mail for additional comments: Missiologists: Jim and Bev Feiker, Leadership Development, Barnabas International, Dr. Dick Gascho, Director of Leader Development, Greater Europe Mission, Dr. Victoria Gascho, Ambassador-at-Large and former Director of Preparation and Training, Greater Europe Mission, Dr. Frank Hankins, Chairman, Latin American Network, Leadership Development, Dr. James Peterson, former International Vice-President, The Navigators; Rev. Scott Shaum, Director of Staff Development, Barnabas International; Mission Educators: Dr. Dale Wolyniak, adjunct missions instructor, Colorado Christian University, Nazarene Bible College, Dr. Wilmer Villacorta, Associate Professor of Global Leadership, Fuller Theological Seminary, Colorado Springs campus.

On March 25, 2010, eight of the individuals met to review the historical study data of the Jesuits and Moravians and to discuss implications for modern missions. A separate meeting in a much smaller group was held on December 10, 2009 with Dr. Jim Peterson at the International Headquarters of the Navigators. Extensive notes were taken at both meetings and were followed up through e-mail correspondence with all participants after the purposed recommendations were made in the Fall of 2010. The results are listed below as ten recommendations that North American mission boards should consider implementing to train its new generation of missionaries. These recommendations will foster strength of purpose and inner growth. They will also teach discernment in the Spirit who is the true authority and source in the church. They will help place the priorities in mission back where they should be – not in bigger and better ministry programs - but in the Fruit of the Spirit. Specific comments from the mission forum will be interspersed at the end of each recommendation.

Recommendation One: In community, put a potential candidate for missionary service through a retreat experience where God's Call is confirmed and spiritual discernment is developed.

One of the greatest challenges to missionary service and for understanding submission to authority is learning to hear God's voice. The Jesuits learned the art of discernment through the 30-day retreat of the *Spiritual Exercises.* It is recommended that mission boards adopt a similar approach to training its potential missionaries in the spiritual art of discernment. There are a variety of ways to make this happen – either through the mission agency or through a local church – but the key is the necessity for some sort of discerning community around the candidate. As the retreatant experiences the movements of the heart, he or she will need to process this with a spiritual director and a spiritual community. The end result should be a confirmation of the candidate's call to missions – perhaps with the additional benefit of knowing where and with whom

that candidate should serve. The *Spiritual Exercises* are an excellent resource to accomplish this especially in an isolated retreat center.[98]

The focus group's comments illustrate the need for some sort of spiritual exercise to assess and process an individual's calling into mission service and an agency's responsibility to make this happen. Dr. Dale Wolyniak calls attention to the next generation of missionaries which he names "the Millennial Generation" and their great need to receive from their leadership permission to actively engage in their missionary calling. Missions need to intentionally give this generation participatory roles in the appointment process.[99] The recommendation for a spiritual retreat setting is seconded by Rev. Scott Shaum, but he emphasized the importance of making this a guided retreat: "By guided, I mean someone directs you through the experience and you meet with them periodically to process and receive further direction."[100] Dr. Dick Gascho mentions that at least one mission board (Christian Resource Mission (CRM)) is currently experimenting with such an approach by offering spiritual retreats to candidates before their appointee orientation.[101] Dr. Frank Hankins related that in Peru, missionary candidates are trained in spiritual formation, including a five-week process that involves early morning prayer and daily sharing of faith. Such intensive spiritual focus actually weeds out those who are not called before appointment to a field of service.[102] Finally, the focus group all agreed that such a retreat setting "would increase people's commitment to their (future) ministry." Dr Villacorta cautioned that without this process,

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[98] It is recommended that a guide for Protestants on the *Spiritual Exercises* be used, for example: James L. Wakefield's book, *Sacred Listening* (Grand Rapids: Baker, 2006).

[99] Dale Wolyniak, e-mail to author, September 2, 2010.

[100] Scott Shaum, e-mail to author, September 3, 2010.

[101] Dick Gascho, e-mail to author, September 15, 2010.

[102] Frank Hankins, interview by author at forum, Colorado Springs, CO, March 25, 2010.

"the need of the agency tends to trump the call of the individual."[103]

Recommendation Two: **Train new missionary appointees in the art and practice of followership principles.**

Once missionary candidates have been appointed to serve, they usually go through some sort of mission orientation and pre-field training. This serves to both orient the candidates to the mission board as they learn policies, procedures, and structures of their new organization, as well as, trains them in cultural adaption and language learning principles. This can be an excellent time to also discuss with then followership and leadership dynamics. Time should be spent searching the scriptures, with each candidate working through their own theology of followership and comparing it for points of alignment or disagreement with their new organization. How disagreements are handled and decisions made should be discussed. This should be a time of dialogue rather than indoctrination. If major areas of disagreements are discovered and are unable to be resolved at this point, then it is probably best to part ways now rather than have them resurface at a later date. The presentation of case studies on authority and submission from real field situations would help missionaries increase dialogue in a non-threatening way. On-line chat and discussion forums could also be used. The main focus of followership principles should be the foundation of the scripture. Appendices A and B present potential biblical principles to be addressed.[104] Using such a device will allow an emerging culture and a common vocabulary to be shared and understood.

The forum group believed that the followership and leadership relationship was an important but often misunderstood dynamic in missions. It was felt by some that followership principles could not be introduced unless good leadership was also defined.

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[103] Wilmer Villacorta, interview by author at forum, Colorado Springs, CO, March 25, 2010.

[104] See Appendices A and B for a complete list of these followership statements summarizing an Old Testament and New Testament theology of followership.

Dick Gascho stated: "I do not know what to think of 'followership' because it can relate to blindly doing what one is told by leaders or following the Spirit, or I've heard frustrated leaders say, 'Rather than talk about Servant Leadership, we need to teach Servant Followership! I could agree with that except when this was said it was meant, 'I'm the leader, and just do what you are told.'"[105] Jim Fieker said: "Rather than letting go of our self and lives, our cultural baggage is transferred around the world. We need to understand the idea of surrender and letting go."[106] Dr. Frank Hankins urges a spirit of brokenness to be exhibited by both leaders and followers: "Spiritual authority needs to be authentic. This happens through surrender, letting go of self, and brokenness. You become authentic when you are broken and surrender to authority."[107]

However, a great degree of uncertainty existed among the group's understanding of followership principles (though they had a much more defined knowledge of what composed leadership skills). "I am not sure what is meant by followership principles." Or they were vague in their statements such as "follow God, follow Spirit . . . if we taught ourselves how to do this it could be a wonderful enhancement to service." ""Rather than trying to submit, we need to surrender to the Spirit who will create a spirit of submission."[108] If such leaders themselves struggle with agreeing with the need but not sure what is followership, it demonstrates how weak missions are in exploring the subject. The seventy-six specific followership statements and scriptural teachings from the Old and New Testament which are listed in the two appendices and explained in chapters two and three is an attempt to provide a basis for this teaching.

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[105] Gascho, e-mail, September 15, 2010.

[106] Jim Fieker, interview by author at forum, Colorado Springs, CO, March 25, 2010.

[107] Hankins, interview, March 25, 2010.

[108] Mission Forum Interview, March 25, 2010.

Recommendation Three: Upgrade the traditional deputation period to include not only ministry partner development, but also a means to test spiritual discernment and self-awareness through various trials of faith.

Both the Jesuits and the Moravians believed in making the process very difficult in becoming a missionary. Both felt that that training in righteousness was a first priority for any serious and committed follower of Jesus, rather than just a set of ministry skills. The Jesuits used a month-long time of service, doing acts of mercy in hospitals and then a similar period of pilgrimage where the novice would beg for his provisions as he made his way through the countryside. The Brethren at Herrnhut, enacted a vigorous religious and community lifestyle which included intentional periods of delayed decisions by Zinzendorf to test the missionary candidate's patience and obedience.

Today, modern faith mission boards use deputation in a similar way in order to test missionary candidates and to help them see God at work. Before leaving for the field, future missionaries need to raise their prayer and financial support. In doing so, they develop relationships with churches and individual donors which often last a lifetime of missionary service. Though this system has many problems and is at the very least frustrating at times to the missionary candidate, the mission board, and the sending churches, it has also served as a key arena of faith testing. But it is just a means and it is hoped that other and better ways will develop in the future to obtain the financial and prayer backing needed.[109] However, what is important to keep is some process by which a missionary sees God's hand at work in practical daily living. This often-overlooked time of testing produces a strong undergirding of faith as a missionary sees God answer prayer, often at the last minute.

Dr. Wolyniak urges missions to "have intentional discipleship or mentoring"

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[109] The process of deputation has several drawbacks: some personality types find support raising extremely unnatural and difficult; one's personal network among churches or individuals might be limited; the costs of sending missionaries has sky-rocketed, taking people much longer to raise support, the constant displacement due to travel to visit churches and individuals make it hard on families.

programs.[110] Without such, he fears that an agency will not retain millennial

missionaries. Gascho agrees: "This period ought to be seen as character development

rather than just get money."[111] Dr. Villacorta suggests that perhaps such a deputation

experience could help address poverty and how it fits into the missionary call. He

believes that missionaries, like the Jesuits, need to learn the "freedom to be able to

travel; to commit to something immediately and not be tied to material possessions."[112]

Others suggested that traditional deputation often only means learning certain outward

criteria: fund-raising, skill sets in ministry, education; but it does not really touch on the

critical requirement of spiritual development. In order to accomplish this, it is suggested

that some sort of accountable system of spiritual goals be established with regular

check-ups by the agency to talk through spiritual challenges faced and not just reporting

on fund raising success.

Recommendation Four: Develop a culture of discernment, by promoting on-going spiritual direction for every person in the mission.

Both the Jesuits and Moravians had systems in place to provide regular spiritual

direction for its missionaries – whether through the formal annual "open one's heart" for

the Jesuit, or the informal periodic "speakings" for the Moravian. For the Jesuit, he had

a personal relationship with his superior and his superior was to have the Jesuit's best

interests at heart. For the Moravian, the experience of spiritual direction was based

upon the small group experience where the director had previous intimate knowledge of

the honest struggles and needs of the directee.

When spiritual direction is divorced from such intimacy, it has the real danger of

being informed by structures, organizational positions, and policies rather than

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[110] Wolyniak, e-mail, September 2, 2010.

[111] Gascho, e-mail, September 15, 2010.

[112] Villacorta, interview, March 25, 2010.

relationship, friendship, and being Spirit-lead. In missions today, many agencies profess to do annual development reviews for their personnel, but they are often based upon limited knowledge and done by supervisors far from the field of service. These reviews are far from the deep, inner hold nothing exterior or interior back from one's supervisor of Ignatian spirituality. It is precisely this method that produced the Jesuit "indifference" which freed them from inordinate desires and ownership over their ministry.

Of course, for such spiritual direction to occur it must be regular and culturally ingrained into mission life. This means that mission agencies need to promote, identify, and train those with a calling for spiritual direction within its own ranks. However, until this is fully accomplished, it should be possible to outsource spiritual direction until personnel in the mission itself has been trained for those who live a missionary lifestyle are best able to speak into missionaries needs.

There was a strong agreement on this recommendation, but it came with a caution. Gascho, affirming that spiritual direction is the way to go, sees great difficulty in implementing because it is "unlikely that action-oriented leaders will be willing to accept" spiritual direction.[113] Wolyniak, however, believes that the new generation of missionaries will not be willing to settle for anything less than in-depth relationship and for clear messages of integrity and direction through on-going relational support. It was pointed out that at least one new mission led by millennial leaders practice spiritual direction (World Made Flesh, WMF).[114]

Recommendation Five: Promote small group communities on the fields which would include both leaders and followers. The focus of these small groups will be upon relational support, but also upon strengthening followership principles learned previously.

If missionaries have been exposed to followership principles from the very

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[113] Gascho, e-mail, September, 15, 2010.

[114] Wolyniak, e-mail, September 2, 2010.

beginning of their service with the organization, they will need to have them reinforced later when they are actually on field service. Periodic retooling in these principles will keep followership sharp. It is recommended that the main training vehicle for reaffirming these principles be the small group setting, and these small groups should include all levels of membership, leaders and followers. Such learning will be relationally based and help increase trust in the principles, process, and people. Biblical followership can be greatly enhanced when it is front and center in the community's self-awareness. These small groups can met during field meetings, staff retreats, or periodic large meetings according to culture of the mission.

This probably will mean that some mission boards may need to re-examine its sending policies as to how and where people are sent out today. Are there enough fellow workers to form some sort of basic community? Or is there some sort of national church where a missionary can form a community? What plans are in place to make sure that a missionary is never left alone and isolated for long? These are hard but honest questions which for too long have been ignored by organizations for the sake of the work. The results are often lone ranger types who go to the field and then refuse to cooperate with others.

This recommendation stirred quite a discussion among the forum group. "Would you expect highly motivated, energized new workers, who have just raised their support to arrive on the ministry location and be super humanly submissive? That might be hard to attain."[115] "Focusing on submission can become quite rigid."[116] It was agreed, however, that proper followership could not be taught apart from proper leadership. Abuses exist on both sides and a strong part of the principles of followership must be to promote "courageous following" where a follower is brave enough to speak "truth in love"

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[115] Gascho, interview, March 25, 2010.

[116] Bev Fieker, interview with author at Mission Forum, March 25, 2010.

back to his or her leader.

In terms of community groups, all of the forum group agree that community life is an important aspect of the new mission agency, whether in formal set teams or in informal community field gatherings. Many older boards which traditionally have sent out solo pioneers are having problems making this transition toward community. Dr Villacorta links this to the American mind-set: "The American church tends to have an independent nature that hinders us in submitting to authority. We also think we can surrender to Christ, but only to him and not to our agency supervisor."[117] Jim Fieker states that he wishes mission agencies were not "so business oriented.[118] The need for missionaries to buy into the mission and vision of the organization seems more important to leaders than providing for a community of servants. Business practices, ministry skills, and education are more highly valued than the relational part." Bev Fieker agrees, claiming: "Missions reflect the culture of a secular organizations around us rather than the culture of the early church."[119] Dr. Wolyniak again warns that millennial missionaries "need to know well their fellow workers, and what characteristics or traits they carry with them, (in order) to establish effective work teams."[120]

Recommendation Six: Hold periodic and regular celebrations where rituals and the "one anothers" of scripture are genuinely experienced. Make worship and especially singing a larger part of the missions' culture.

The Moravians' theological outlook was Christocentric in every way. The one benchmark of such profound belief was the quantity and quality of their worship and sacramental life. Perhaps no group in the history of the church wrote hymns, sang

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[117] Villacorta, interview, March 25, 2010.

[118] Jim Fieker, interview, March 25, 2010.

[119] Bev Fieker, interview, March 25, 2010.

[120] Wolyniak, e-mail, September, 2, 2010.

songs, played music, and celebrated community life as much as, and as well as, the Moravians. The Moravians wanted and believed that the Lamb showed up when they worshipped.

Though the Jesuits were not as active in music and worship, they nevertheless practiced the chanting of hours in choir and made use of musical instruments in their individual and cooperate worship services.[121] For example, in the schools, sung vespers became a regular part of the spiritual program for the students because in some cases as that of India, "there was no hope of doing otherwise, so great is the people's attachment to them."[122]

For any church or parachurch, that believes that Jesus Christ is risen and is central to its mission, worship will be a natural distinctive. The people of God need to express praise to the Lord. The focus of ministry is sharpened when worship and celebration is foremost in one's mind. Agencies need to plan for ways to bring worship back into its organizational ethos. One way is to host periodic larger field meetings but not for strategic planning times, but rather where worship and prayer set the agenda. Also, it is recommended that opportunities for celebration occasions be honored. Missions know their history and culture better than anyone else and therefore can set up times when founding fathers, significant dates, and simple liturgical seasonal church calendars are upheld. Christmas, Easter, Pentecost and other celebrations should not be left up to individuals to celebrate but should be promoted as times of gatherings and worship. These celebrations are times of both mutual edification where the "one anothers" of scripture are practiced and promoted, but also a witness in and of itself as testimonies of the living Christ. The Moravians invented Christmas traditions and likewise the Jesuits had as its motto "for the greater glory of God." The celebrations of

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[121] O'Malley, *The First Jesuits*, 159.

[122] O'Malley, *The First Jesuits*, 160.

the Lord's Supper, the "love-feasts" of the Moravians and the daily mass of the Jesuits, were remembered as very special times of connection among both groups. Community worship unites hearts and breaks down hard-hearted selfishness and go-it-alone mentalities. Community worship frees one up to let go and let God. In worship, one gives more than lip-service to being a follower.

There was some discussion on this recommendation by the forum group as to how a mission agency generates worship and joy among its membership. Different groups and theological traditions will express themselves in diverse ways. But, intentionally expressing the community's joy in various rituals (birth of children, a person coming to Christ, personal healing, money raised, a new church planted) proclaims the faith that missionaries have that God acts in their lives. It was expressed that such joyful expressions in worship and singing reflect more the "software" rather than the "hardware" of missions. "Missions organizations focus more on the hardware than the software of an individual."[123] Therefore, they assume that such things as worship, singing, ritual, and joy are being taken care of outside the organization. Mission culture "does not seem to value spiritual formation anymore."[124] Gascho decries the lack of attention to celebration in the mission community, but believes that the way to approach this is to institute some expressions at a lower level and not to include it mission-wide, or at least not at first since it may lead to legalism.[125]

Recommendation Seven: Teach the spiritual practice of the Prayer of Examen and develop systems where confession is practiced solely, one-to-one, and appropriately in larger settings. Prayer, itself should be promoted and increased at individual and corporate levels.

A critical spirit is perhaps the most destructive attitude to be found among

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[123] Jim Fieker, interview, March 25, 2010.

[124] Villacorta, interview, March 25, 2010.

[125] Gascho, e-mail, September 15, 2010.

missionaries, and unfortunately it is very common. It is the "sin of choice" among followers and leaders. Both groups tend to criticize more than they pray for one another. Disappointment, frustration, and even feelings of betrayal all lie behind a critical spirit. All this to say, that an important part of missionary effectiveness is a commitment toward confession and forgiveness. Mission organizations should through an ethos of forgiveness facilitate confession and where possible reconciliation. Such confession and forgiveness should not be just on a private individual level but also worked through appropriately on a larger scale. This would set a tone that injustice and wrongs will not be swept under the rug and that people will be given extra help in facing personal conflicts. It must be noted however, that open and appropriate confession is not easy nor to be rushed. Confession to be true, must not result in guilt feelings which produce shame and inadequate feelings of healing. True confession always results in freedom and release based upon the saving work of Christ. Mission administrators who only use confession to control and manipulate others are themselves guilty of abusive behavior of the worst kind.

The Jesuits practiced the private daily spiritual practice of self-examination which increased over time both spiritual self-awareness and spiritual discernment. They also practiced public confession to a priest and especially to their superior, optimally holding nothing back from their confessor. Ignatius, himself, struggled greatly with feelings of guilt and it was only after he worked through with his confessor his struggles with his "scruples" that he obtained freedom.[126] Though such spiritual practices are foreign to Protestants, public confession during church services or prayer or small group meetings was part of the early days of the Moravian community.

False guilt which results from human judgments whether from self or through the critical spirit of others is deadly to the staying power of missionaries. "Missionaries are

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[126] Ignatius, *Autobiography*, 69.

particularly susceptible to guilt, not because of misdeeds but because of the good not done."[127] Missionaries could be helped if they had a regular pattern of confession to one another, not only to bring healing to relationships but also with their feelings of guilt. However, in present structures of most Protestant faith mission boards, regular confession to one's leadership or to supporting churches would be extremely difficult. Missionaries need systems where they would feel safe and not have to justify themselves. It is recommended that missions provide such member care support through either external or internal pastoral care individuals. The mission could develop its own pastoral care teams which maintain regular contact with field personnel or they could even outsource to reliable and trustworthy trained pastoral care people. However, it is also recommended that confession be part of regular spiritual practices that are developed within the small group or community care groups on the fields themselves.[128] Without confession not much spiritual transformation can occur.

In such a spirit of forgiveness and reconciliation, prayer itself is fostered and grows. Also, prayer makes confession bearable. The greatest missionary prayer force in the history of the church were the Moravians 24/7 prayer services. It could be argued that without the basis of spiritual health which mutual confession and forgiveness produced, the Moravian prayer hours would never have been maintained. However, once started, prayer and missions moved together and created an intense and immovable movement toward love in action. It would therefore behoove mission boards to focus more attention upon not only outside prayer for its mission and missionaries

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[127] Marge Jones, *Psychology of Missionary Adjustment* (Springfield, MO.: Logion Press, 1995), 95. Jones suggests that missionaries especially need help over inappropriate guilt in dealing with such issues as standards of living, dealing with suffering, dealing with children's issues, especially their education, dealing with aging parents, and finally, dealing with civil authorities cf. 97-110.

[128] As Ruth Haley Barton notes, confession is truly not healthy or freeing when it is practiced only privately to God or even when one-to-one with a fellow member, but needs the context of corporate worship to release the Spirit's healing and productivity. See Ruth Haley Barton, *Sacred Rhythms* (Downers Grove: IVP, 200), 105.

through the promotion of prayer letters and prayer in sending churches; but also, promote prayer internally within the mission. Whenever groups are called together, prayer and worship should be at the heart of the meetings, even when business also needs to be accomplished.[129]

When leaders and followers join together in prayer, mutual bonds of love and fellowship are released by the Spirit in greater ways than any strategic planning meeting can produce. Days of prayer and fasting should be encouraged by fields and mission leadership and should be planned with the view that all members are to participate. Specific prayer needs should be promoted even if only through a daily e-mail format. Mission leaders should initiate and be active in praying with their fellow missionaries. Prayer with no agenda but God's glory would set an example of humility and servanthood in an agency's leadership. Biblical prayer is essentially a struggle both in making one's needs known to God as well as submitting one's will to Him. True prayer commits one to followership.

Comments from the focus group on this recommendation: "Prayer introduced as part of the mission culture would be a positive thing. (But) prayer as a rote thing, all-night prayer meetings, endless lists passed out, staged prayer . . . not much interest in doing that."[130] "Finding rhythm between renewal (through personal confession and prayer) and ministry (intercessory prayer for the work)" is essential. It is helpful to make this more visible because "we take it for granted that spiritual formation through prayer is there (in the life of an individual). This area is considered to be more personal and therefore

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[129] Gerald Sittser makes the point that many churches and Christian organizations, such as mission boards, fail to learn the lesson of monasticism of how prayer and service (i.e. ministry or work) goes hand in hand in a sacred rhythm of life. He writes that such groups "fail to grasp this fundamental truth, and therefore find it difficult to practice a regular discipline of prayer. They do the work of God, but they neglect to seek the face of God. Monastic rhythm, rooted in the liturgy, forces us to strike a balance." Sittser, *Deep Well*, 115.

[130] Gascho, e-mail, September 15, 2010.

ignored by agencies."[131] "If missionaries could be more honest about what mission life is all about, then it would help educate their supporters."[132] "We need to have a balance in our spiritual disciplines and make sure that we do not become too inward focused. We need to also focus on obedience to outside authority."[133] The overall response from the forum group was to seek balance by not going over-board in making public confession and having long prayer meetings. Inwardness (prayer) needs to be balanced with outwardness (action), something that both the Jesuits and Moravians would agree with.

Recommendation Eight: The Bible should be at the center of everything in the mission. Theological reflection and the speaking of scripture should be encouraged on a daily basis and in community life.

Ignatius through the *Spiritual Exercises* taught how to use all one's senses and imagination to experience the events, persons and stories of the Bible. He believed that by doing so, the Word deeply impacts one's personality in conscious and unconscious ways. All members were expected to spend time each day in meditation on the scriptures. Zinzendorf instituted the daily watchword to be used not only for daily encouragement, but also as a means of discernment for difficult decisions.

The basis of such usage of scripture is the understanding and belief that God's Word is just that: it is God's Word and therefore must be obeyed by all followers. The Holy Spirit is the author of the Bible and so the believer must be committed to "imaginatively and believingly enter the world and the text and follow Jesus."[134] John Calvin in his *Institutes* makes this same point as he rightly comments that "all right

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[131] Shaum, e-mail, September 3, 2010.

[132] Bev Fieker, interview, March 25, 2010.

[133] Jim Fieker, interview, March 25, 2010.

[134] Eugene H. Peterson, *Eat This Book: A Conversation in the Art of Spiritual Reading* (Grand Rapids, MI.: Eerdmans, 2006), 69.

knowledge of God is born of obedience."[135] Therefore, one cannot actively follow God without full engagement with the scriptures, asking what can be obeyed today.[136]

It is recommended that missions find creative ways to involve scripture in the life of the agency. Perhaps a daily text as in the *Losung* of the Moravians, either published or released via e-mail would be a start. But the key ingredient is to make the text personal and applicable. Evangelical missionaries are great at studying the scriptures for ministry purposes, but are weak when it comes to hearing and applying God's Word daily to their life situation. One spiritual practice which is emerging in the Protestant church is the ancient art of *Lectio Divina*, whereby scripture is read slowly and repeatedly for a personal word through the Spirit to the individual.[137] The aim in such readings is not study, but application. It is possible for a mission agency to teach in its training how to feed oneself through the practice of *Lectio* and to reinforce this through community retreats and worship. The power of *Lectio* readings are greatly manifested in community groups. Perhaps, instead of preaching sermons during times of worship where most are silent listeners, *lectio* might be a better alternative because it engages everyone at a heart level. Perhaps, instead of short prayers before decision-making meetings, time in the Word, in *lectio* exercises, might be better used to help discern the Spirit's voice and guidance.

The forum group saw scriptural focus as a developmental issue. They believed that as such, basic discipleship should not be assumed or ignored among an agency's membership. Shaum expresses this idea when he says that, "the value of continued, on-going personal development should be stressed here, as development is a key trait

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[135] John Calvin, *Institutes of Christian Religion*, ed. John T. McNeil, trans. Ford Lewis Battles (Philadelphia: Westminster, 1960), 1: 72.

[136] Peterson, *Eat This Book*, 71.

[137] For a good introduction into the practice of *Lectio Divina*, see Michael Casey, *Sacred Reading: The Ancient Art of Lectio Divina* (Liguori, MO.: Liguori Publications, 1995).

of someone in ministry."[138] Wolyniak says, "there is a need to connect with each generation and to understand the developmental tasks that must be met, so as to bring about wholeness and stability for the future of the church. The Millennial generation is open to the Great Commission and sacrificial service, and wants to be included in His work."[139] Gascho encourages scripture and reflection, but not as a thing that leadership uses to manipulate or control its missionaries.[140]

Recommendation Nine: Spiritual Discernment should be promoted as a daily part of a reflective lifestyle, and not solely as a decision-making art.

Probably the most significant as well as common conflict between missionaries and their leadership is in the area of decision-making. When decisions are made by a leader that a field missionary cannot support, the issue of submission and authority crops up time and time again. There are no easy answers when this occurs and often it is very situational. Ministry and missionary expectations, effectiveness, experience, as well as the relationship between a leader and the follower all play a part in the tensions that arise. A promotion of lifestyle discernment in every member of the agency will help move the discussion off personalities and problems and onto the leading of the Spirit.

The spiritual perspective of the Jesuits who always focused long-term with "the greater glory of God" as its goal is a helpful reminder of the need for daily discernment. The *Spiritual Exercises*, daily examine, and acts of spiritual direction helped point members toward the bigger picture and produced in them a mature sense of both flexibility and detachment. This created the wisdom and discernment of good judgment and a willingness to abide by the Spirit's leading.

For the Moravians, the ritual of the lots also produced a dependence upon God

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[138] Shaum, e-mail, September 3, 2010.

[139] Wolyniak, e-mail, September 2, 2010.

[140] Gascho, e-mail, September 15, 2010.

for decisions. It is hard to imagine a modern faith mission board using the lot system to make decisions, affecting multi-million dollar programs and strategic plans. However, the principle that God leads and his people follow is still sound. Missions need to let go of inappropriate control over ministry and find ways to hear Jesus' voice more clearly. True godly discernment usually cannot be reproduced over and over again by focusing on it only in isolated times of decision-making. Wise discernment springs from a righteous lifestyle devoted to hearing the voice of Jesus.

Gordon Smith claims that the two genuine marks of true discernment is a life of humility and a life of love for others.[141] A life cultivated in humility and love for others is a life more open to God's leading than one spent making and controlling strategic ministry plans. A word of caution, however, is to make sure that both leaders and followers honor the individuality of every person. Each person needs to discern for himself or herself what God is saying. So, daily discernment done in community requires much self questioning because discernment does require a healthy measure of distrust. Outside of formal spiritual direction, nowhere is this found more than in spiritual friendship.[142]

Friendship empowers one another through a commitment to the relationship. Leaders and followers, both need not be afraid to cultivate friendships. Positions should not be something that gets in the way of this happening.

> The focus here is not on the prerogatives of the designated leaders or on the equal privileges of the members, but on the corporate responsibility for discerning the wisdom and prompting of the Holy Spirit. Thus communities of giftedness are neither autocratic (the rule of one) nor democratic (the rule of the people) but pneumocratic (the rule of the Holy Spirit). Authority in missional communities is found neither in particular status nor in majority opinion.[143]

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[141] Smith, *The Voice of Jesus*, 88.

[142] "A true friend believes in others and trusts others to hear the voice of Jesus." in Smith, *The Voice of Jesus*, 218.

[143] Inagrace Dietterich, "Missional Community: Cultivating Communities of the Holy Spirit" in Darrell L. Guder, *A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998), 173-174.

Such decision making is not unanimity as much as a commitment to right Spirit-led decisions. So, it may be right at times to take a vote, or it may be right at times to allow a particular person to make the decision, but the important thing in it all is to see God's hand in directing the decision. Some might see this as a risky, clumsy, and ambiguous process and that is a legitimate observation. Everything in human terms is subject to abuse. But for those who truly desire God's will and have practiced a lifestyle and a lifetime of discernment, it is a healthy approach, for true discernment is always, always a gift of God.[144]

The forum group expressed the desire to see this recommendation implemented but with some sort of accountability. Comments included: "It is important to make this a part of an individual's lifestyle through a year-long observation (by others) and it is necessary to make sure (each person) has ownership of their own lifestyle. However, such decision-making is accomplished; one must make a 'long-term commitment' to such a life-style."[145] "A life of discernment would combat the culture of instant gratification where a missionary is expected to be able to show results in six months. It enables us to focus on our relationship to Christ rather than our ministry results."[146]

Recommendation Ten: The task goals of ministry should be subjected under spiritual life goals of an individual. The Fruit of the Spirit must be evidenced in determining missionary effectiveness rather than ministry accomplishments alone.

The world cannot be evangelized by people who are simply invested with ecclesiastical dignity, but only by those experienced in the life of Jesus, and visibly

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[144] For a fuller explanation on the approach of community discernment see Smith's chapter, "Making decisions together: the challenge of community discernment" upon which this point is heavily dependent. Smith, *The Voice of Jesus*, 223-241.

[145] Shaum, e-mail, September 3, 2010.

[146] Jim Fieker, interview, March 25, 2010.

endowed through the giftedness as well as the fruit of the Holy Spirit, whereby they exhibit power, wisdom, love, and zeal regardless of gender, race, or position. Intimacy with Jesus is the new wineskin that will carry the Kingdom of God to the nations. The new generation of missionaries will not be interested in position or recognition – nor will they be motivated by selfish ambition or lust for personal glory. Rather they must seek the face of the Lord by desiring only harvest and spiritual fruit. Such an attitude leads to humility and frees one up from competing attitudes of earthy ambition. Honoring one another is one of the chief means of disarming the enemy and defeating him.

The Jesuits recruited members into their society through the principle means of their schools. In the early days, students came from all segments of society and were encouraged into membership, not because of social class but by achievement and calling.[147] It was only later, when Jesuit training became renown, that members of the upper class started to send their children and many schools became more elitist.[148] However, from the start, the Jesuits were an unique group of men[149] who were not so much professional clergy ("we are not monks" was the repeated mantra of Nadal)[150] as gifted and called individuals who sought to make a difference in their world for God's Kingdom. They had a personal lifestyle that best could be characterized as straightforward and unpretentious and in such a sense was viewed as "apostolic."[151]

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[147] It is interesting to note that even Protestants were allowed to enroll in Jesuit schools, where some concessions were actually made for their religious beliefs. Cf. O'Malley, *The First Jesuits*, 207.

[148] O'Malley, *The First Jesuits*, 211. "With the notable exception of two, the Jesuit schools during the period being considered did not favor the sons of the rich over other students. While they generally had a mix of social classes, some catered especially to the poor, even the rural poor."

[149] Women of course were not eligible for priesthood, though there was an early period of time when there was a possibility of their joining the Society, and were trained in the *Exercises*. O'Malley, *The First Jesuits*, 37-41.

[150] O'Malley, *The First Jesuits*, 369.

[151] O'Malley, *The First Jesuits*, 371-372.

The schools inserted them into secular culture and civic responsibility to a degree unknown to earlier orders. The three most important qualities of their graduates were not position, power, or wealth, but intelligence, memory, and judgment.[152] Repeatedly, the Jesuits were advised to be "'meek, mild, gentle' to show 'compassion and kindness.'"[153] These were to be the marks of a Jesuit accorded to their own leadership. Finally, because the schools were world-wide, their graduates were also from every tribe and nation where the Jesuits ministered, and the ranks of the Society soon became internationalized, open to all peoples. "Social, national, and racial egalitarianism and harmony were the ideals they held up for themselves for that was what they read about the first Christian communities of the New Testament."[154]

The Moravians, equally, sought qualified candidates for missions based not upon social status, but upon gifts and calling. Missionaries were sent based upon God's choice and not upon personal desires. Women were an integral part of the community and were leaders in their own right. Zinzendorf's first wife, Countess Erdmuth Dorothea, was the administrator and financial head of Herrnhut. His second wife, Anna Nitschmann traveled extensively with him and was high in the inner circle of the community.

Jesus never spoke about the effectiveness of his followers by how much power they exhibited, but simply that they were to be identified by their fruit (John 15:5). It is recommended that mission boards take more time to teach missionaries how to intentionally engage and experience love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal 5:22-25). These topics deserve as much attention as development reviews, strategic planning sessions, and home office policies.

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[152] O'Malley, *The First Jesuits*, 214.

[153] O'Malley, *The First Jesuits*, 142.

[154] O'Malley, *The First Jesuits*, 59.

Leadership should also seek active ways to demonstrate such fruit in their own lives and ministry. When they fail in visibly manifesting such qualities, they must be willing and not be afraid to confess. It is simply not possible for a mission board to be healthy and growing if there is no evidence of the Fruit of the Spirit .

When the Spirit truly is alive in individuals and organizations, then people are willing to ask and seek answers to such questions as: Where does one's inner security come from? In situations of conflict is grace and truth being embodied within a spirit of unity? Can one trust in the Heavenly Father's purposes and learn to let go of ownership of problems, conflicts, even ministry itself? Can one trust that God's will is always good, no matter how it appears at the moment? Can one give to Jesus the free gifts of self-surrender, self-denial, obedience, and love?

To illustrate, how the Fruit of the Spirit informs the followership discussion, take the example of love. If Dallas Willard is correct that "love wants to be known"[155] then cultivating the spirit of love among missionaries will only increase the spirit of community, relationship, and friendship. Though the Bible does not rule out right love of self, when ἀγαρε is used, love of God and neighbor takes precedence.[156] In such pursuit of love, where the other person and God are placed first, interpersonal conflict will decrease. Authority flows from love and not position and function revolves around service not power. How can a follower not follower a leader when love is the basis of their relationship! The focus group stated that the next generation of missionaries will not value an aloof, know-it-all type of leader, but only those who are relational learners.

Or, take the example of peace, by asking how its cultivation can defuse submission stubbornness among followers, and authority manipulation among leaders.

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[155] Dallas Willard, *The Divine Conspiracy* (San Francisco: HarperCollins, 1998), 76.

[156] For just a few examples see: Matt 5:44, 19:19;22:37-39 John 3:16, 13:34, 14:24; Rom 5:8,12:9-10; 1 Cor 13:1-8; Gal 5:14; Eph 4:2; Phil 2:2; 1 Tim. 1:5; Heb 10:24; Jas 2:8; 1 Pet 1:22; 1 John 3:10.

The Old Testament word for peace is מולש (shalom), which conveys a sense of well-being, fulfillment, completeness, and contentment.[157] Shalom means there exists an inner sense of harmony, stability, and serenity, all because God is the source of such peace and because a believer has been reconciled with God through the work of Christ (cf. Eph 2:13-22). Jesus was filled with peace (John 14:27). Paul wrote about such peace (Phil 4:6-7). So, if God has established peace in Christ and has reconciled a person both to God and to one another, then every person must do all he or she can to embody shalom through the unity and harmony that are the hallmarks of their new life in Christ (Col 3:14-15; Rom 12:14-19). Rather than participating in a cycle of arguments, conflicts, and violence toward one another, a follower of Jesus participates mutually with others in a different cycle of love, peace, righteousness and submission. Missionaries, who seek genuine reconciliation, possess biblical peace demonstrate the very essence of the Gospel. Relationships based upon shalom can do great things for Christ because God's kingdom is one of peace and his disciples keep the peace by choosing to maintain fellowship where others would break it off. They renounce all self-promotion or self-assertion by mutually submitting to one another.

Each Fruit can be taken in like ways, illustrating how its propagation would release the Spirit into the lives and ministry of missionaries and mission board. When God shines through a person, others will give to God glory due his name and the church is built, ministry fulfilled, a mission's mandate established.

Though there was discussion and some disagreement on this recommendation (due mostly to confusion about how to quantify "fruit") two clear statements were made: missionary work is all about incarnational identification with the people one is sent to; living in the power and demonstrating the Fruit of the Spirit is a good indication of incarnational living because nationals can "see and identify" with a missionary more

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[157] See G. Lloyd Carr, "Shalom" in *Theological Wordbook of the Old Testament*, eds. R. Laird Harris, Gleason L. Archer, Jr. and Bruce K. Waltke (Chicago: Moody Press, 1980), 931.

than through some effective but distant and unobtainable technology or strategy. Second, the group felt that every member ministry and the focus on individual missionaries, including and especially minorities and women, were essential for missions to be relevant for the next generation. Connecting touch points with one's inner life, rather than on gender or race, speaks the language of the Bible and the language of the next generation of missionaries.

Conclusion and Further Areas of Study

Obedience and submission transcends ministry. It is a basic element of the Christian life. Any follower of Jesus Christ who does not acknowledge and live a life of submission can at best be called a casual, carnal, backslidden disciple and at worst, no disciple at all. However as Dietrich Bonhoeffer says, "discipleship means joy."[158] The yoke of Jesus is not hard and his burden is not heavy (Matt 11:30). Ministry flows out of the resurrected life of Jesus and Kingdom work is rooted in God (John 15:5).

The above spiritual formation practices done within North American Faith Mission Boards will cultivate the necessary slow process of spiritual transformation needed to be a missionary for Christ. It will take time and effort. Effort is something Americans can do, time is something Americans are less patient about. Waiting is, by its nature, something only the humble can do well. But prayer and focus upon spiritual disciplines allows time without the frustration and worry usually found in those who are trying to build the Kingdom all by themselves. Missionaries need humbling, for only through humility will true heart obedience come, because God is not impatient nor slow to act. His timing is perfect and his purposeful ministry is never neglected.

If God is so patient, it also gives hope to missionaries that spiritual formation has time to take root. For it is not a matter of giving more effort to live the Christian life, but

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[158] Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Simon & Schuster, 1995), 38.

rather of patient development through submission to their own pattern of growth. "Spiritual formation is not a matter of trying harder but of training wisely."[159] But this is not a works philosophy, for Grace is the enabling means of growing in sanctification also. Grace is power and not just pardon (1 Cor 15:10). Ministry flows out of complete surrender to God's grace-enabling work. Happiness and blessing can then come because God's workings unfold one's truest self and cast out the drivenness of the false self. "We happily become humble, obedient 'slaves,' not to win approval but to celebrate who we were born to be."[160]

God calls missionaries to be fools for Christ (2 Cor 12:7-10; 1 Tim 1:15-16) by humility and grace-filled living. When missionaries come in weakness, the national church where they serve is empowered from the start, multiplication of national workers is much faster, faith in God is the keystone foundation, God gets all the glory, missionaries' motivations are kept purified, and even national Christians' motivations are also kept pure.[161] Freedom comes from renouncing the frenetic need to initiate and prove oneself and instead comes from simply following – following Jesus and those he places in responsible relationship in obedience. In times of confusion and unrest, it is best to follow the teachings of Ignatius, who taught that obedience was the way forward. This does not mean rule-keeping, but the kind of obedience that frees one to be a courageous follower who has spiritual staying power.

In ministering to missionaries, ministries such as Barnabas International, as a global pastoring arm to missionaries and missions, as well as mission pastors across

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[159] John Ortberg, *The Life You Always Wanted* (Grand Rapids: Zondervan, 1997), 47.

[160] Albert Haase, O.F.M. *Coming Home to Your True Self: Leaving the Emptiness of False Attractions* (Downers Grove: IVP, 2008), 165.

[161] These conclusions are from Neil Cole, *Organic Leadership* (Grand Rapids, Baker, 2009), 288-290. Similarly, Wilhoit claims it is a myth that one serves best only when one is at the top of his game. James C. Wilhoit, *Spiritual Formation as if the Church Mattered* (Grand Rapids: Baker, 2008), 87.

the spectrum of agencies have a strategic role. Though it is not possible to list all the ways the above ten recommendations can be encouraged or implemented, three suggestions are offered below as to how to make them a reality in the mission community.

First, all pastoral ministries to global servants should demonstrate among their own membership the practice and understanding of the spiritual disciplines encouraged above. Communities of grace and teaching of biblical followership should be implemented and lived out among individuals and their own organization for both credibility and authenticity. The experience gained when missionary pastors submit to leadership will demonstrate to their flocks in both fruitfulness in their lives and ministry, as well as credibility in their words and teachings the power and effectiveness of biblical followership. Mission pastors should live a life of submission to God and his designated authorities before they teach or speak on the subject.

Second, pastoral ministries have a unique position within missions which enable them to influence leadership in changing systems policies, and practices. Mission pastors often have the ear of leadership in ways that individual missionaries cannot have. By taking advantage of their positions, member care workers can teach and affect leadership toward positive implementation of these spiritual practices and communities within their organization. Most of the ten recommendations above require structural changes from leadership to be effective and hence requires positive interaction with leadership and not just followers.

However, thirdly, followers can also be addressed. Mission pastors can help shape and move missionaries toward spiritual disciplines which increase submission and obedience in their lives and communities. Personal preaching and teaching, workshops, retreats, pastoral counseling, and ministries of spiritual direction can all introduce, influence, and change missionary perspectives on submission and obedience.

This study has been addressed to North American Faith Mission Boards and its missionaries. Though it has tried to have a biblical basis for its followership principles and statements, there is no doubt a bias toward following from a North American context. One area that needs further research would be to study followership from different cultural perspectives. Is following in North America different from following in Brazil, or China, or Germany? How does power, authority, submission, individualism, and ambiguity play out in other cultures? How will multicultural missionary teams work through their beliefs on what makes a good leader and a good follower? These and many more questions on followership need good thinking, productive research, and helpful articulation for the mission community.[162]

In the days ahead the role of the North American missionary will change.[163] Roles will move from leading to following as solo players become team players, experts to fellow learners, masters to servants, and parents to grandparents. These changes demand a change in attitude among present and future missionaries. Are the next generation of missionaries teachable? Have a sacrificial spirit? Willing to serve under nationals? Is a man, willing to serve under a woman? Can forgiveness be granted? Will humility be a mark of missionary?

It is fitting to close this study on followership and submission, with the blessing that Brennan Manning gave at the National Pastors Association held in San Diego in March 2004. "May all your expectations be frustrated, all your plans be thwarted, all your dreams be shattered, all your desires be withered into nothingness, so that you may know the powerlessness and poverty of a child, and experience and rest in the love

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[162] There are already examples of how to go about this from a leadership perspective. See, for example, James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove: IVP, 2009).

[163] Reuben Ezemadu, "Global Perspectives" in *Global Mission Handbook: A Guide for Crosscultural Service*, new and rev. ed., ed. Steve Hoke and Bill Taylor (Downers Grove: IVP, 2009), 24.

of God the Father, the Son, and Holy Spirit, for you!"[164]

Amen. The longing and desire of the true servant and follower who is utterly submissive to his Lord Jesus is to hear him say one day: "Well done, good and faithful servant" (Matt 25:21).

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[164] As quoted in Siang-Yang Tan, *Full Service,* (Grand Rapids: Baker, 2006), 104.

APPENDIX A:

OLD TESTAMENT FOLLOWERSHIP STATEMENTS

Each of the people studied in chapter two, from the obedience of Abraham to

disobedience of Adam and Eve, are listed in the outline below, followed by a few general

statements gleamed from observing the followership dynamics in their lives.

Abraham:

- Submission and obedience to God's calling in ones' life results in blessing and is redemptive for the person and his community.
- Submission and obedience to the call of God usually consists in leaving something of one's past behind and embracing a new life and God's new claim upon oneself.
- Submission and obedience in following is progressively lived out daily by faith-tests, both large and small, in and through one's relationship and commitment to God as supreme in one's life.
- Submission and obedience demands surrender on the deepest level.
- Submission and obedience is not just in momentary and one-time acts of faithfulness, but often must be exhibited through long perseverance and endurance.

Joseph:

- Submission and obedience is used by God to build inner heart character.
- Submission and obedience is carried out for long periods and is normally portrayed in roles of service rather than in authority positions.
- Submission and obedience is to be lived out even in the midst of injustice and suffering.
- Submission and obedience gives redemptive meaning to suffering.

Moses:

- Submission and obedience to God's call in one's life sees God at the center of the relationship, initiating and purposing.
- Submission and obedience rests upon belief in God's word and promises.
- Submission and obedience is formed in a love-relationship and is not simply acts of duty.
- Submission and obedience demands identification, engagement, and ultimate commitment to God, his purposes in one's life, and to one's community.
- Submission and obedience persevere despite personal attacks, feelings of inadequacy, and despair of meaningful and abiding fruit.
- Submission and obedience is resurrected and life-giving.

Ruth:

- Submission and obedience is a result of deep personal commitment to relationship and incarnational living which refuses to hold anything back for oneself.
- Submission and obedience forms and is formed by hesed love and loyalty. Love reverses a life of barrenness into a life of fruitfulness.
- Submission and obedience allows and demonstrates God's providential redemptive outcomes lying behind any surface appearances.

David:

- Submission and obedience does not always lead to perfect following, but should produce broken repentant followers.
- Submission and obedience releases control and trusts God completely for outcomes.
- Submission and obedience leads to obeying God's designated authorities.
- Submission and obedience thrives best in redemptive communities of grace, where accountability is derived from the knowledge of, trust for, humility in, and especially love for others.
- Submission and obedience trusts in God's timing and patiently endures rather than forcing personal control even for potentially good reasons.
- Submission and obedience recognizes doubt and uncertainties in life and in personal experiences.

Daniel:

- Submission and obedience to God's sovereignty is required in times of injustice.
- Submission and obedience to God's guidance rather than man's rules should be followed even if it leads to suffering and dying to self.
- Submission and obedience defeats evil and hatred and champions goodness and love.
- Submission and obedience understands the cosmic world-view of behind things.

Esther:

- Submission and obedience is lived out by faith in the ordinary without always have specific assurances that God is active and involved.
- Submission and obedience reverses structures and intents and is redemptive.
- Submission and obedience initiates into God's patterns of grace.
- Submission and obedience leads to the dying of self and the Cross.
- Submission and obedience trusts in God's providence even in the very secular and unsafe arenas of life.

Satan and Adam/Eve:

- Submission and obedience lies at the center of the cosmic battle between God and the Evil One.
- Submission and obedience rests on the authority of God's Word.
- Disobedience's fruit is sin, brokenness, and death.
- Disobedience doubts both God's Word and God's Goodness – it is denial of faith.
- Disobedience is pride in its deepest levels and always leads to rebellion of the heart and hands.

NEW TESTAMENT FOLLOWERSHIP STATEMENTS

The outline below presents the results of a beginning New Testament theology of followership by looking at the Gospels, Acts, the Pauline and General Epistles.

Jesus Christ's teachings on Followership:

- Submission and obedience is at the center and core of a biblical discipleship which takes following after Jesus seriously.
- Submission and obedience lives best in the environment of a growing and strong meek and humble heart.
- Submission and obedience produces and is a result of a servant-spirit.
- Submission and obedience is the priority in the kingdom of God, even ahead of commanding and leading.
- Submission and obedience reverses the order of the world's authority, which supremely values position and rank.
- Submission and obedience often demands a high cost and commitment.
- Submission and obedience calls for patient waiting for God to act and does not presume to initiate ahead of God's will and purpose.
- Submission and obedience places the priority on kingdom relationship rather than kingdom task.
- Submission and obedience liberates love and outlaws slavish duty.
- Submission and obedience allows one to detach properly from the world and attach properly to God.
- Submission and obedience increases blessing and fruit and spiritual authority in individuals and in communities.
- Submission and obedience challenges people to exercise their calling, giftedness, and functions within their communities and leads them away from rank and cultural-structural-binding forms.

Jesus Christ modeling Followership:

- Submission and obedience leads one to identify with a community and to service it with one's whole heart.
- Submission and obedience trusts and follows God's will even in the midst of pain, suffering, and meaninglessness.
- Submission and obedience trusts God for salvation and true justice.
- Submission and obedience nurtures and cultivates resurrection-life.

The Acts of the Apostle's and Paul's teachings on Followership:

- Submission and obedience leads one to strive to obey the world's ruling authorities unless they contradict God's ultimate will and authority.

- Submission and obedience in the church asks for biblical accountable leaders, the exercise of spiritual gifts among all the saints, and the outplaying of the priesthood of all believers.
- Submission and obedience in the church models itself on mutual submission among all members.
- Submission and obedience in the church flows from being filled with the Holy Spirit.
- Submission and obedience reflects brokenness, humility, and spiritual authority among the community.
- Submission and obedience recognizes that the ultimate spiritual authority in the church is God and that those in responsibility only serve and are channels of that authority.
- Submission and obedience is based upon a fundamental trust that God is the only one who is responsible for defending the authority in the church.
- Submission and obedience places the priority on Kingdom life and the spread of the Gospel ahead of one's own position, rights, or authority.
- Submission and obedience never demands justice, but always seeks mercy.
- Submission and obedience flows to the person who does not insist or force obedience but instead seeks to listen and persuade.
- Submission and obedience is modeled in the home on mutual love, authority, and submission.

The General Epistles: the Writer to the Book of Hebrews, James, Peter, and John on Followership:

- Submission and obedience is best found when those responsible in the church are pastoral, accountable, and generate a spirit of freedom.
- Submission and obedience commits to spiritual authority rather than positional authority.
- Submission and obedience is defined as godly wisdom.
- Submission and obedience focuses on the other and is not selfish or ambitious.
- Submission and obedience comes out of a humble not a proud heart.
- Submission and obedience is exercised without complain or grumbling
- Submission and obedience always flows out of a spiritual and affirming community which is alive and has vitality.
- Submission and obedience supports the natural rhythms of order and harmony.
- Submission and obedience calls one to participate into the supernatural life of the Spirit which points to Jesus Christ as Lord.
- Submission and obedience is the result of a spirit of pastoral love, care and mutual service.
- Submission and obedience does not prevent conflicts from arising, but when it does, addresses it with truth and love rather than force and will.

A LIST OF EARLY SPIRITUAL FORMATION PRACTICES AMONG THE JESUITS AND MORAVIANS

Code: Jesuit Spirituality (JS)
Moravian Spirituality (MS)
Spiritual Discipline in both Groups (JMS)

- Poverty (JMS)
- Journaling (JMS)
- Prayer of Examen (JS)
- Retreat (JS)
- Confession (JMS)
- Discernment Exercises (JS)
- Reflection (JS)
- Eucharist – Love Feast (JMS)
- Word Study (JMS)
- Training (JMS)
- Menial Service (JMS)
- Lots – decision-making (MS)
- Spiritual Direction - classical (JS)
- Spiritual Direction – (MS)
- Special Vows - (JS)
- Chastity - (JS)
- Communal Living - (JMS)
- Daily Rhythm - (JMS)
- Practicing the Presence - (JS)
- Lots - (MS)
- Missions - (JMS)
- Prayer 24/7 – (MS)
- Worship – singing – (MS)
- Acts of mercy / service – (JMS)
- Bible study – Preaching – (MS)
- Internships –mentoring – (JMS)
- Footwashing - (MS)
- Daily readings – (JMS)
- Daily watchwords (MS)
- Printing /Education – (JMS)
- Obedience and Submission – (JMS)

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